THE

BRITISH CRITIC,

For APRIL, 1809.

"Niſi in qua literarum cultura vigeat, florere abſolutè civitas nulla poteſt." MURETUS.

No ſtate can truly flouriſh in which literature is not ſtrenuouſly cultivated.

ART. I. *The Hiſtory of Devonſhire, in Three Volumes, by the Reverend Richard Polwhele, of Polwhele in Cornwall, and late of Chriſt-Church, Oxford.* Folio, pp. 879. With a Variety of Plates. Price ſix Guineas. Cadell and Davies.

THE firſt Part of the firſt Volume (containing the NATURAL HISTORY and BRITISH ANTIQUITIES of Devonſhire) was long ago noticed in our Review *.

The ſecond Part of the firſt Volume, and *the ſecond and third Volumes* (which complete the work) remain for our conſideration and criticiſm.

The ſecond Part of the Firſt Volume opens with ROMAN-BRITISH ANTIQUITIES.

"It is with the invaſion of Julius Cæſar" (ſays Mr. P.) "that the reſearches of hiſtorians have generally commenced: and the primitive Britiſh memorials have been regularly inter-

* See our Review, Vol. xiii. pp. 410—419.

woven with the Roman ſtory. Thus, at the very firſt glance, we are perplexed by a confuſion of objects; nor have we an opportunity of ſurveying the Britons in their true light, detached from a promiſcuous groupe of Europeans. The arts and the manners of the Aboriginal Iſlanders have been blended with thoſe of their invaders: And the genuine Britiſh character has been eclipſed by the falſe ſplendour of the Roman. I have endeavoured to ſeparate the one from the other." P. 177.

"The Roman tranſactions in Danmonium may be marked on three ſeparate ſcenes—the firſt ſcene opening with the invaſion of Julius Cæſar, and cloſing with the conqueſts of Veſpaſian—the ſecond, though comparatively quieſcent, yet ſomewhat diſturbed by hoſtilities from the coaſts of Ireland—the third, greatly agitated; from the appearance of Saxon pirates, to the departure of the Romans." P. 177.

For the outline of this theory, Mr. P. was indebted, it ſeems, to the late General Simcoe; as he had been, for his Danmonian hypotheſis, to Sir George Yonge. His introduction to theſe gentlemen, particularly to the Right Honourable Baronet, at the commencement of his hiſtorical career, was by no means, we think, a fortunate event. Their conjectures allured him into regions of antiquarianiſm, (if we may uſe the term,) where he waſted his time and his talents in the purſuit of phantoms. Such has been our uniform opinion; which we have not ſcrupled to expreſs, as occaſion offered: and experience has, at length, convinced the anthor, we ſuſpect, that our ſentiments were juſt *. Not that his "Roman theory" of the conqueſt of Devon and Cornwall, which (as we have already intimated) had its origin in converſations with General Simcoe †, is either falſe or futile. At preſent, we have not leiſure to examine it. But, as it occupies ſome pages of the "Hiſtory of Cornwall," it will recur to notice, when that work ſhall come regularly under our inſpection. To the civil, military, and religious architecture of the Romans in Devonſhire, are given ten pages, in which the text bears no proportion to the long, cloſely-printed notes. Here, we perceive, amidſt ſome unavoidable conjecture, a great variety of plain hiſtorical facts, introduced, in the ordinary ſtyle of provincial writers.

"Cloſe to the Circus" (at Exeter) "a part of the city-wall, if not Britiſh, is indiſputably Roman. At the time of the building of the Circus, this part of the wall was

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* See our Review, Vol. xiv. pp. 483—495.

† This Theory appears at large in the firſt Volume of the Hiſtory of Cornwall.

broken

broken down; and the foundation of it, thus diſcovered, was evidently more ancient than the ſuperſtructure, and a different kind of building. It ſtill remains for the inſpection of the curious; and ſeems to be a ſort of diaper-work. It conſiſts of Thorverton-ſtone, and bitumen. This piece of antiquity riſes about ſix feet above the ground; and there are ſeveral layers of ſtone upon it, leſs compact, and unqueſtionably of a later date.

"On the ſcite of the Eaſtern gate, where now ſtands the houſe of Mr. Kendall, a ſtrong archway was, a ſhort time ſince diſcovered, in digging the foundation, about five feet below the preſent level of the ſtreet; three feet in width, and about ſeven feet in height. The ſide-walls were built with large aſhler ſtones, ſtrongly arched over, but in a rough ſtyle. The arch appeared ſemi-circular. This maſonry continued only about twelve feet; paſſing by the foundation of the gate to the outſide of the tower. The termination was blocked up with rubbiſh. The paſſage ran in an oblique direction under the preſent entrance; pointing, ſouthward, towards the grammar-ſchool, and northwards, through the Briſtol-inn, towards the caſtle. And this, I conceive, was a ſecret paſſage or ſally-port from the city into the moat or ditch on the outſide of the walls." P. 184.

We quote what the author ſeems to have noticed himſelf, and deſcribed in his own language; leaving the crudities of Izacke or of Stukeley at the bottom of the page. There indeed, they lie too often; heavy maſſes: and we have ſometimes, cauſe to regret, that Mr. P. pays an ill compliment both to his readers and to himſelf, by attending more to compilation than compoſition. Dr. Stukeley's account of an ancient houſe at Exeter, appears to have excited the curioſity of this author, who thus ſpeaks of the building:

"The only dwelling-houſe in Exeter, which I can particularize as a Britiſh or a Roman ſtructure is a houſe in St. Paul's ſtreet. In St. Paul's ſtreet, formerly called Fiſh-ſtreet, and Corry-lane, and nearly oppoſite [to] St. Paul's church, ſtand ſome few remains of a building which has been noticed by Dr. Stukeley. This celebrated antiquary ſuppoſes it to have been originally a Roman building; but that later works were added to the doors and windows. It has been immemorially called Athelſtan-houſe, or Athelſtan's, and is confidently reported to have been the palace of that king during his reſidence in Exeter, on his return from an expedition againſt the Weſtern Britons, whom he had driven beyond the Tamar into Cornwall. The building and cartilage extends from the front in the ſtreet, which is part of the original edifice, to the barbican or town-wall, in length about 162 feet, in breadth about 32 feet: and the buildings, which about twenty years ſince, conſiſted of three tenements, were compoſed of Heavitree or Exeter hewn ſtone; and the timbers

were entirely of Oak. Stukeley deſcribes the old doors to have had circular arches, and notices the vacant ſtone nich of neat Gothic workmanſhip over the gateway, lately pulled down; from which he concludes, that it had been converted into a religious houſe. He alſo ſpeaks of a winding ſtone ſtaircaſe which he found there: In fact, there were two: and one of them led to a ſpacious apartment; of which the timbers of the roof were arched in the manner of churches; and the remains of ſome curious paintings were diſcernible on the walls." P. 184.

In his remarks on the Roman plantations and gardens in Devonſhire, our readers will recognize more of the poet than the hiſtorian.

"The fondneſs of the Romans for rural retreats, is well known: and the poliſhed Pliny diſcovers, in his letters, the taſte of his countrymen for pictureſque landſcape. There was ſcenery in the vicinity of Exeter, in the north and in the South Hams, that was formed by nature to invite the hand of elegant cultivation. While, to the eaſt of the metropolis, the noble vale of Plymtree was, perhaps, adorned by Roman opulence and taſte, and to the north-eaſt, the woods of Bamton over-ſhadowing the fountains that ſupplied the baths, had their extravagant wildneſs pruned away: the ſouth of Devon poſſeſſed beauties not leſs alluring. All the country between the Teign and the Dart muſt have afforded delicious repoſe to the Roman ſoldier. Salubrious from its mild air and from the freſhneſs of its pure and limpid ſtreams; beautifully pictureſque from the rich foliage cloathing its little hills and dells, from the deep-red tincture of its cliffs, and from the ſea-proſpects that gave an infinite diverſity to the landſkapes, this diſtrict muſt neceſſarily have attracted the Roman eye: and I can fancy Roman Villas glittering amidſt the tufted trees of Shaldon, Haccombe or Torbay." P. 192.

In the period of the Saxons and Normans, the ſiege of Exeter in 1140 (p. 199.) the murder of Becket, (p. 199.) Lord Brewer's extenſive demeſnes, (p. 200.) Alfred's will (p. 201) the Sucpitch family, (p. 202.) may be mentioned, in tranſitu, as not unworthy of attention; though not intereſting enough to compenſate for the dry detail of the Devonſhire Baronies as enumerated by Sir William Pole, or the tedious account of aids, ſcutages and tallages, from Madox; yet is this ſtuff the common manufacture of all county Hiſtorians. The hiſtory of the biſhops, monks and other eccleſiaſtical orders and their ſeveral eſtabliſhments, is we think, a uſeful ſection; where facts are ſtated and authorities ſubjoined, without the obtruſion of impertinent remark.

In his account of the Devonian architecture of this period Mr. P. ſays:

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"The town of E. Teignmouth, muſt here be introduced to notice for its church; which I conſider (or rather its Towers) as the oldeſt in the county. The ſtyle of its architecture, or that of its towers, may be referred to the Saxons: The round tower connected with the ſquare one, the windows narrow with ſemi-circular arches, and the corbels, (heads of men or animals placed as ornamental ſupports to the parapet) are marks of a Saxon, or at the loweſt, a Norman origin. Take away the church from theſe towers; and they would ſavour more of a military, than a religious ſtructure: and probably, they might have been appropriated to the purpoſe of defence. And that part of the Edifice, though very ancient might have been added. The Church ſeems to prove, among other things, the great antiquity of E. Teignmouth-town. This curious ſtructure ſtands, in a manner, on the beach; being protected only from the waſhings of the tide by a wall: a circumſtance that ſeems to point out the encroachments of the ſea; for it would be abſurd to ſuppoſe, that an edifice of ſuch a nature, raiſed in times when a ſheltered ſituation was conſidered as indiſpenſible; would have been placed on the ſtrand, expoſed to the raging ocean, and liable by the aſſaults that might be made on it, to an early and total ſubverſion. At Biſhop's-Teignton, the architecture of the church is enriched by a doorway at the weſt-end. From the decorations of the door-way, it ſhould ſeem that this building is rather Norman than Saxon. In this caſe, we are under the neceſſity of abating ſomewhat of the antiquity of the date of this church's erection. If ſimplicity were the characteriſtic of the Saxon ſtyle, if its arches were in general ſupported by ſolid maſſy columns; if on theſe arches, the ornaments were confined to foliage, lozenge-work, and cheverons; in ſhort, if plainneſs and ſolidity conſtitute the predominant features: then is not the arch at Biſhop's-Teignton, Saxon. There is a degree of elegance, eſpecially in the ſupporting pillars, which is not conſiſtent with the infancy of the arts in thoſe rude times. The Norman artiſt improved upon the works of his predeceſſors; ſpecimens of which he had every where before his eyes. Though ſtill retaining the peculiar mouldings, the turn and the carvings of foliage, the Normans gave additional beauties to the architecture of the Saxons. The Norman pillars were no longer of a maſſy clumſineſs; no longer plain and unornamented. They roſe of a more ſlender form, were overſpread with elegant reticulations, or had grooves chiſſeled on them, fluted and in ſpiral windings. Such, with a profuſion of ornament on their capitals, and a vaſt variety of foliage and undulations on the cornice of the arch, are to be ſeen on the weſt door of the church of Biſhop's-Teignton; on which part, it is to be obſerved, the artiſt was more particularly laviſh of his decorations. The windows in the church over this doorway, are undoubtedly Gothic; which, unleſs we ſuppoſe that they were ſuperadded at a later period, will ſtill further detract from the antiquity of the church." P. 233.

From Edward the Firſt to Charles the Firſt, the circle in which the author purſues his reſearches, is very extenſive.

" It embraces events (ſays he) which ſeem to ſtand at ſuch a diſtance from each other, that to bring them into one connected view, will be extremely difficult. In this county, we ſhall have tranſactions of great importance to record: And its more eminent natives will riſe conſpicuous in the groupe of Britiſh worthies." P. 248.

Throughout this period, the illuſtrious Houſe of Courtenay, ſtands the moſt diſtinguiſhed: and the civil and military ſervices of this noble race, can never on a political view, be too highly appreciated. Extracts from ſcarce books and MSS. here meet our eye, in every page; whether we look to the navy of England in the reign of Edward III. an account of which is given in Monſons naval tracts;—to the gallant defence of Dartmouth even by the women, as ſtated in a MS. of Weſtcote; to the death of Sir Baldwin Fulford, whom the author, referring as to Dean Milles's Rowley ſuppoſes *, to be the " Syr Charles Baldwyn," of that imaginary poet; to the popular ſtory of Richard, the mayor of Exeter, and Rougemont caſtle; to the rebels of Clyſt-heath; or to Mary's Attachment to Sir Edward Courtenay, a paſſion, " which (as Gibbon expreſſes himſelf, in his ſplendid digreſſion on the Courtenay family,) threw a romantic colour over the ſtory of this beautiful youth." Approaching "great Eliza's golden days." Mr. P. exclaims in a tone that brings forcibly to our minds, a late coadjutor and friend whoſe memory will be ever ſacred to literature, and to " ſound religion and virtue †."

" To Elizabeth, on the throne of England, the politician, perhaps, may look with pleaſure, but the moraliſt, with very different feelings. To ſay nothing of various acts of tyranny and political manœuvres betraying deep hypocriſy, her conduct towards Mary queen of Scots, hath raiſed over her a "ſanguine cloud," which the glory of her conqueſts can never diſperſe. That ſhe was in this inſtance, a murdereſs, is too plain: and for the honour of Devonſhire, we are concerned to add, that Sir Amias Paulet was an agent of her perfidy, and too readily entered into the execution of her projects. But let us turn from this ſcene of darkneſs to other proſpects." P. 257.

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* How Sir Charles Baldwin and Sir Baldwin Fulford could be the ſame is of little conſequence.

† The Rev. J. Whitaker. See his Mary, Queen of Scots.

In

In "the civil and military conſtitution" of this period, we are ſtruck by annotations of an immenſe length from p. 259 to p. 281. From their high titles, very extenſive poſſeſſions, and command of the borough-towns and various influence in the counties of Devon and Cornwall, the Courtenays here ſtand prominent; though other families, particularly the Granvilles, attract, at intervals, our attention. In the hiſtory of the Church, it appears, that the Biſhopric of Exeter, was valued by an inquiſition in the time of Henry the fourth, at 7,000l, per annum, a vaſt revenue in that age. (p. 281.) After having given a biographical account of the biſhops, deans, monks and others, together with a tolerably full deſcription of the cathedral church and the religious houſes of Devon (as extracted from a variety of ſcarce books and MSS. particularly the papers of Dean Milles and Biſhop Lyttelton) Mr. P. concludes the ſection before us, with theſe obſervations:

"In this period, religion appears in various forms, or ſhews herſelf in various lights; now all ſuperſtition, now enthuſiaſm, now diffuſing herſelf in charities; yet ſupported by pomp and oſtentation; marked by an arbitrary ſpirit, and ſeizing for ſecular purpoſes, on the common credulity; then weakened by its own inteſtine broils, full of bitterneſs and wrath, and armed with vengeance. Whether Biſhop Grandiſon may juſtly be charged with ſuperſtition in regard to the re-interment of Sir William Prous, is perhaps, doubtful. But I have no ſcruple in affirming, that Quivel's ideas of tranſubſtantiation, the notion of the Cathedral deſecrated by blood, and Coverdale's contempt of the epiſcopal dreſs, muſt be placed to no other account than a debilitated habit of religious thinking. Nor is it eaſy to imagine a greater degree of enthuſiaſm than Courtenay diſplayed in his pilgrimage; or Lacy in his devotion to the archangel Raphael."—

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"By indulgencies and various other means, the prieſts of thoſe times bore ſway over the multitude; directing the popular mind to any point, and thus carrying into execution deſigns that would be now impracticable. Of the variance between the profeſſors of religion and their bitter animoſities, I could cite numerous inſtances. The great ſource of "ſpiritual wickedneſs in high places," was the oppoſition of intereſts, and the competition for power. A diſpute between an abbot of Taviſtock and Biſhop Oldham, was carried to a barbarous extremity. The pope ſided with the abbot, and excommunicated the Biſhop a little before his death, for contumacy or contempt: ſo that our ſpiritual lord of Exeter was denied Chriſtian burial till his executors obtained from Rome a relaxation of the ſentence." — — — — —

"But it is time to draw a veil over ſcenes, where we ſhould

vainly endeavour to recognize the characteriſtic features of Chriſtianity." P. 300.

On agriculture, Mr. P. tells us in a Note:

"I have before me, more than ſeven ſheets of conjectural obſervation, which I will not venture to obtrude upon my readers, recollecting the faſtidiouſneſs of too many, in reſpect to hypotheſis." P. 301.

The tenth ſection, reſpects the population; where Mr. P. ſays:

"Sir William Pole, the antiquary had (according to Riſdon) an extraordinary bleſſing of the Lord; for he ſaw his children's children's children." P. 304.

On the Manners of Devon, (Sect. XI.)

"I have written" (obſerves Mr. P.) "a long diſſertation, illuſtrating the days of chivalry with Devonian anecdotes. But my ſober readers would (as in many other inſtances) deem the colouring too romantic for provincial hiſtory." P. 304.

From "Charles the Firſt to George the Third," Mr. P. draws, from the writers of the times, his hiſtorical information; to which he gives ſome appearance of novelty, by intervening with it various incidents from local MSS. After noticing the decapitation of Charles, Mr. P. proceeds:

"I have been ever ſuch an enemy to uſurpation, that I can review, with no pleaſure, even the ſervices of Blake to his country, under the influence of the military deſpot." To ſome anecdotes of Monk, who was a Devonian, Mr. P. ſubjoins, in a note: "Monk's deſigns were very dubious. I have compoſed a diſſertation, in which his ſcheme of uſurpation is attempted to be developed: But it is an hypotheſis!!" P. 308.

"The peace of 1763, is an occurrence of the preſent reign, in which Devonſhire expreſſed no common concern. It was by many deemed *ignominious!*" "It would now, perhaps, be deemed otherwiſe: We judge, by compariſon, Nov. 1801. What a Peace is this!!!—An aweful pauſe—a ſtillneſs preceding the thunder!"

So ſays the author in a note. And we hail him, a true prophet. Many of his countrymen, however, were of a different opinion; and, detained priſoners in France, have from that to the preſent moment, been lamenting their miſtake.—In the text, the author goes on:—

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"In Devonſhire, the Cyder-Act was the chief cauſe of diſcontent and tumult. At Exeter, the Duke of Bedford was in great danger from an incenſed multitude. Preſſed upon by the mob, he was thrown down, and with difficulty eſcaped through the cathedral to the Biſhop's Palace."

In the laſt paragraph, Mr. P. ſays:—

"Happy, indeed, is it, that in theſe evil days, marked as they are by every ſpecies of anarchy, we may ſtill look for protection, not only to a Rolle and a Palk, but to a Forteſcue, a Clifford, a Buller and a Boringdon; and that, whilſt we repoſe in the counſels of the peaceful, the warlike virtues can never ſtrike the mind without exciting the idea of a Graves or a Simcoe." P. 309.

In treating on "the civil and military conſtitution" of this laſt period, Mr. P. thus takes leave of the family of Courtenay.

"In 1689, Sir W. Courtenay of Powderham-caſtle, baronet, was created a Viſcount; the grandfather of the preſent Viſcount Courtenay. This name it is impoſſible to mention without a comment. It is impoſſible not to turn our eyes back to the long lineage of the Courtenays, illuſtrated by all that can dignify or adorn human nature, where the mitre and the coronet have ſhone, and ſtill ſhine, with a moſt diſtinguiſhed luſtre; and where mental and corporeal perfection have been exhibited in the warriour and the ſtateſman, in the charms of female beauty. This truly noble family have been ſeated at Powderham caſtle above 400 years, from the reign of Edward the Third to the preſent hour. Their eſtates, we have ſeen, were increaſed by the grant and improvement of lands in Ireland: And they have been recently reſtored to the honours of the peerage. Yet the Courtenays ſtill retain "the plaintive motto *," which aſſerts the innocence and deplores the fall of their antient houſe. The houſe of Courtenay, it is true, is fallen. But, whilſt aſſerted innocence hath its claims allowed, a Courtenay need not ſigh for the palaces of France: Nor would the caſtle of Powderham be rendered more conſpicuous by an affectation of the ſplendour of princes." P. 310.

In the notes to the 311th page, the liſt of Sheriffs, which was carried on through the former periods, is brought down to the year 1794. In the third ſection (on Religion), Mr. P.'s biographical account of Biſhops Trelawney, Blackall,

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* "Ubi lapſus, quid feci:"

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Blackbourne, Weſton, Lavington, Keppel, Roſs, Buller, Courtenay, is, for the moſt part, original and new. His cloſing reflexion is, as follows:

"The government of the church, its ſynods, and its courts, are ſubjects at this inſtant, too delicate for obſervation. Yet, on the religious character of the times, I may venture a ſhort comment; diſpoſed as I am to think, that neither churchmen nor diſſenters properly ſo called, have that implacable animoſity againſt each other, which ſo much diſgraced them in a former age. It would be much nearer the truth, to ſay, that they are characterized by the moſt extenſive benevolence; however the angry ſectariſt may have betrayed itſelf in a few illiberal minds. A good ſpirit, in ſhort, ſeems to be at work among all denominations of chriſtians. There is a mutual forbearance and candour, which, in point of religion, never obtained ſo honourably as at the preſent hour. And I know not whither we may look with ſuch pleaſure and ſatisfaction for examples of the mild influence of the Goſpel, as to the dignitaries of our cathedral church." P. 314.

In a note appended to the account of the manufactures, a long letter from Mr. Davy of Fordton, on the Cloth manufacture and "the rock-moſs which is formed into a dye for cloth," may be referred to as a good hiſtorical document, and certainly ought to have been exalted into the text. (See pp. 315, 316.) Mr. P.'s opinion on the ſubject of education, appears in the introductory part of the ninth ſection, which treats of Literature.

"The ſeminaries of learning are much more numerous than they were in former ages. The tradeſmen of the towns, however low their occupation, and even our honeſt yeomen in the country, think it neceſſary to ſend their boys and girls to grammar-ſchools and boarding-ſchools—all aſpiring beyond their proper ſphere. Though ſuch a number of grammar-ſchools are inſtituted in all our petty towns; though almoſt half our village-curates are announcing, in pompous advertiſements; their ſyſtems of private education; and though our public nurſeries for forwarding the growth of females, are every day increaſing around us,—yet the principal ſeminaries of Devon (particularly the two rival ſchools of Exeter and Tiverton, that uſed to riſe and fall alternately) are unuſually full—a ſufficient proof of the above obſervation. The old-eſtabliſhed boarding-ſchools continue to flouriſh, notwithſtanding the various improvements on education, that ſeize the attention of ſuperficial people. This is not to be attributed ſo much to our increaſing population, as to the ill-judged ambition of parents, whoſe ſituation in life will not authorize their views. The mechanic, who is taught the elements

elements of the Latin Tongue, often acquires a taſte that ill accords with his future deſtination, and forms wiſhes that are ſubverſive of his happineſs; while the yeomen's daughter, who might have been uſeful to her parents at home, or a valuable ſervant abroad, imbibes with her French, the ſeeds of vanity, and treaſures up, with increaſing avidity, the leſſons of proſtitution." P. 316.

A ſketch of the earlier part of Dr. Kennicott's life has novelties, of which ſome future biographer will, doubtleſs, avail himſelf. But the moſt intereſting portion of the preſent ſection, is a correſpondence between Pope and Forteſcue; for which we refer our readers to pp. 320—325. It is an original communication from the Forteſcue family, to this author. Though not poſſeſſing great merit, ſtill, the letters here printed, are "Pope's Letters."

The volume before us, concludes with the following paragraph:—

"The delineation of Provincial characters is commonly fanciful; where an attempt is made to diſcriminate the manners of one county from another. In the preſent race of gentlemen, in the obſcure parts of Devon (particularly the N.W.) we ſee what our forefathers were, throughout the county, at the commencement of this period: We ſee hoſpitality with no great degree of politeneſs; a tenaciouſneſs of real or imaginary rights; an intemperate ardour in the purſuits of the field; and a diſpoſition to tyrannize over the "caitiffs who kill game." It is far otherwiſe in the county in general, where "the poliſhed gentleman" more frequently occurs than any where elſe throughout the iſland. "To catch the manners living as they riſe" in the different towns of Devonſhire, would be a purſuit more invidious than uſeful." P. 329.

(To be continued.)

ART. II. *Partenopex de Blois, a Romance, in Four Cantos. Freely tranſlated from the French of M. Le Grand; with Notes: by William Stewart Roſe.* 4to. 226 pp. 2l. 2s. With Plates. Longman and Co. 1807.

THE flattering reception which the public gave to the verſe tranſlation of ſome of the Fabliaux of M. Le Grand, commenced by Mr. Way and completed by Mr. Ellis, muſt have held out a cheering encouragement to literary adventures of the ſame kind. The preſent is one to which we cannot perhaps pay a higher compliment than to aſſert that

it may boldly challenge a competition with the two volumes abovementioned. It indicates equal accompliſhments in this line of reading, a taſte not leſs delicate and refined, and a power of numbers admirably ſuited to the ſubject, generally harmonious and perfectly pleaſing.

It is alſo executed upon the plan of the tranſlations of Way and Ellis, having at the end notes illuſtrative of the ſtory, and explanatory of the manners of the times of which it is propoſed to give an example.

Partenopex of the royal blood of France,

> Not famed alone for comelineſs and grace,
> But for a ſoul aſſorted with his face,

Purſuing the chaſe, loſes his way and finds himſelf ſuddenly on the margin of the ocean, where he perceives a bark anchored to the ſhore. He aſcends the deck, but finds no one on board; in a moment guided by an inviſible hand the bark flies over the waves, and overpowered by the ſame preternatural power he falls into a deep ſleep. On his waking he finds himſelf in a harbour near which is an ancient caſtle, the walls of which are ornamented with repreſentations of well known characters, and ſcenes of chivalry and romance. He proceeds to a hall where there is a ſplendid banquet of which he is invited to partake, by the following ſong ſung to the melody of an inviſible harp.

> " ' Child, of heart ſo faint,
> That dream'ſt, I know not what of ill,
> Peril there is none in ſooth:
> Hence with ill-adviſed reſtraint!
> High the ſparkling goblet fill.
> Sure it aſks no reaſon quaint,
> Sure it matters little ſkill,
> All in colours plain to paint
> This ſimple truth:
>
> " ' Thorough Nature's viſage fair,
> Be't in water, land, or air,
> Good to ill doth aye ſucceed:
> After winter cometh ſpring,
> Wanes the night, in ſparkling weed,
> Morn up-ſpringeth, in her ſtead.
> Thou ſhalt well approve this lede:
> Joy thou wot'eſt not of, ſhall bring
> That which, or I falſely read,
> Of ſorrow paſt ſhall 'ſuage the ſting.' " P. 13.

He accordingly ſits down and regales himſelf, after which deſirous of repoſe he paſſes into a bower,

" Where

" Where ſtood a bed,
With milk-white furs of Alexandria ſpread:
Beneath a richly broider'd vallance hung;
The pillows were of ſilk; o'er all was flung
A rare-wrought coverlet of phœnix plumes,
Which breathed, as warm with life, its rich perfumes.
Here the quaint elves the wondering child undreſt,
And on the ſnow-white ermine laid to reſt." P. 14.

We hardly know how it becomes our gravity to proceed with this part of the ſtory, but when the tapers were out, Melior the fairy whoſe doing all this was, comes to her couch, and affects to be terribly frightened at finding this youth, and threatens to call her knights, ſhe liſtens however to his ſtory, and the reſult is, ſhe does not call her knights. He is naturally anxious to ſee the object who has awakened his paſſion, but is told not only that this is impoſſible but that if he remains where he is, he muſt be inviſible to every living wight, though he is promiſed every variety of paſtime. He readily aſſents to all this, but at length "for perfect happineſs is not" he ſighs again to viſit his country and relations. This the fairy ſoon diſcovers, and anticipates his wiſhes.

" Yet he,—for perfect happineſs is not,—
Would now remember him of friends forgot.
This ſaw the dame, for love is eagle-eyed,
And, 'Ween not, Child* PARTENOPEX,' ſhe cried,
'To hide thy ſecret thoughts, nor think thy fay,
When duty bids thee hence, would bar thy way.
Thy ſire and king are dead; and Northmen whelm
Dire havoc upon Gaul's defenceleſs realm:
E'en now their battles are abroad; they ford
The Loire, and ſmite thy people with the ſword.
But thou, when morn ſhall chaſe the ſhadows dark,
Go, get thee to the ſhore, and climb the barque:
Myſelf huge ſtore of treaſure will ſupply;
With this bold chiefs and bands adventurous buy;
Knights and renowned ſquires enured to ſtrife,
Patient of toil, and prodigal of life.
Then bid thy vaſſals to the tented plain;
Gird thy good ſword, and give thy wrath the rein.
But, duty's debt appaid, believe thy fay
Chides ſore each moment of protracted ſtay.'

---

* Child means knight, here and elſewhere, as in old authors. *Rev.*

"She

" She ſaid; and, as ſhe fear'd her cheer ſhould ſhew
The ſecret of her ill diſſembled woe,
E'en ere the child might miſs her from his ſide,
Upſtarted, and from forth the bower did glide.
Nor long, tho' wavering with contrarious thought,
And half repentant of the boon he ſought,
Behind the County linger'd; forth he flung,
Ere the firſt bells for early matins rung.

" He climbs the barge; the veſſel owns the breeze,
Snaps her light cords, and ſhoots athwart the ſeas.
Outſtretch'd upon the deck, (ſo wrought the ſpell)
Again ſweet ſlumber on his eye-lids fell;
Nor waked the prince, till, with the ſecond ſun,
The gallant barque, her wonderous voyage run,
Moor'd by the viewleſs crew, ſecurely rides,
Where the ſwift Loire thro' flowery meadows glides.
" Rouſed by the joyful dogs, who bay'd the land,
Upſtarts the child, and iſſues on the ſtrand;
And ſees where, gilded by the weſtern beam,
Blois' airy tow'rs in bright perſpective gleam.

" He ſcant had touch'd the ſhore, when to his ſight,
Bow'd down with eld, appear'd a ſtranger knight.
Of ſumpter-nags he led a goodly train;
Of each a liveried lacquey held the rein.
Before the boy that ancient louted low,
And in meet terms did thus his errand ſhew:

" ' Gentle PARTENOPEX, thy royal fay
Salutes thee with what loving cheer ſhe may.
By me ſhe ſends theſe rounceys ſtout, who bear
Large ſums of gold, the ſinews of the war.
Nor ſpare with niggard hand the ſhining ſtore;
This countleſs treaſure ſpent ſhe deals thee more.
Obſervance of her heſt all ſcores ſhall quite;
She wills no hand but hers ſhould dub thee knight.'

" I paſs how Blois from forth her ſtraiten'd wall
Poured her bold burghers, at her prince's call;
How France awaken'd, and what ſuccours came,
Or 'ticed by fairy gold, or better fame;
How ſingly thro' his foes he hew'd a lane,
Heap'd on each ſide with ramparts of the ſlain;
The reſt but cloſed the path their leader made,
And glean'd the worthleſs refuſe of his blade.
His welcome, ſports and pageants, I forbear,
And haſte to feats of love, a more delightful care." P. 23.

On his arrival at home pains are taken to marry him to ſome kindred princeſs, all is however ineffectual, he again reviſits the ſhore where the enchanted veſſel firſt appeared,

again

again mounts its deck and is again wafted to his miſtreſs. This terminates the firſt canto.

The ſecond canto opens with the interview between the youth and the fairy in the ſame place and manner as before. But he again pants to reviſit his country. This is granted, though very reluctantly, for,

" 'Tis certain, that the ſoul hath oft foretaſte
Of matters, which beyond its ken are placed.
So mariners maintain, the yeaſty ſeas
Will toſs and tumble, as in ſtrange diſeaſe,
While yet the rack doth neither come, nor go,
Big with ſtrange miſchief, ere the tempeſt blow.
Some haply might eſteem ſuch rare forethought
A painful privilege, too dearly bought.
Pardi, ſo ſhould not I. Troth! I for this
Should barter, in exchange, no preſent bliſs.
With me the preſent hour's a blank; I fare
Like one bewilder'd on ſome deſert laire,
A proſpect of unprofitable waſte,
Within a cheerleſs horizon embraced.
Oh for a glimpſe of what beyond is found!
Oh for an eye to pierce that liquid bound!" P. 73.

The prince again returns to his home, and ſimilar endeavours are taken to deſtroy his connection with the fairy. His mother gives him an enchanted lamp, by which he might diſcover whether ſome demon had not faſcinated him, upon his applying it, inſtead of ſome foul fiend, he finds,

" The beauties of a matchleſs face,
A maſter-piece of lovelineſs and grace."

On her waking ſhe bitterly reproaches him, and then in theſe lines tells her ſtory.

" ' Diſloyal boy! is this, thy foul miſdeed,
Love's recompence? Is this my promiſed meed?
Fool that I was, my fate I had foreknown,
But that thy love I meaſured by mine own.
Yet have thine utmoſt wiſh! attend and know
The ſtory of my ſhame, my ſum of woe:

" ' Sprung from imperial fires, whoſe high command
Stretch'd o'er Conſtantinoples' ſubject land,
That heritage, as thine, I view'd with pride,
The princely portion of a loving bride.
This ſcene of all my pleaſures and my pain
Is one poor lordſhip of that large domain.

" ' It was my father's will, to ſee me verſed
In ſecret arts, in early wiſdom nurſed.

His

His wiſh I well fulfill'd; ſurpaſs'd in lore
My maſters, and unlock'd the hidden door
Of myſtic knowledge; every herb I knew
Which ſparkles to the ſun, or drinks the dew.
Wide was my ſovereign ſkill in phyſic blown,
And the ſev'n ſciences I made mine own.
Mine art, an I had liſt to looſe my power,
Had ſped through ſummer ſkies the frozen ſhower;
Or ſtrown amid the waſte of wintry ſnows
The ſcented eglantine and bluſhing roſe.
To this; the ſpirits of air, earth, flood, and flame,
Heard my high heſts, and trembled at my name.
Yet did I ne'er my fairy ſleight employ,
Save at my father's will, to work him joy;
Or when, enamour'd, I thy chaſe poſſeſs'd,
And for thy love this fairy garden dreſſ'd.
But thou' (and, as ſhe ſpoke, her aching heart
Caſt forth a deep-drawn ſigh) 'haſt marr'd mine art:—
That art, which for thy ſake I learn'd to prize,
No more ſhall ſcreen thee from my ſubjects' eyes.
This truth thyſelf ſhalt witneſs to thy ſcathe,
Like me a victim to thy broken faith.
Who tend upon my riſing, ſhall in you
The ſpoiler of my virgin honour view.'" P. 77.

The ſpell is now broken. The amour is diſcovered, and Partenopex is expoſed to the rage of Melior's vaſſals. He is, however, protected by his miſtreſs and accompanied by Uraqua the ſiſter of Melior, again embarks, and is ſafely landed on the banks of the Seine. Here full of indignation and ſorrow he rejects the careſſes of his mother and retires to ſolitude and ſilence: and here ends the ſecond canto.

The beginning of the third canto repreſents the hero a victim of melancholy, but at length he liſtens to the ſuggeſtions of his favorite page and agrees to travel. Purſuing his journey he meets with a tiger, which paſſes him and his horſe, but on his alighting the ſavage beaſt ſprings on the courſer and hurries him into the thicket and thence to the ſea ſhore. A galliot paſſes at the moment,

"Which bore,
A youthful princeſs to her native ſhore."

The old knight attending her, ſees the horſe, fancies it might belong to ſome perſon loſt in the woods, and lands to render him aſſiſtance. They find Partenopex, but he refuſes all conſolation, till on explanation he diſcovers the princeſs to be Uraqua his former protectreſs, and ſiſter of his miſtreſs. They take the youth on board and convey him to the

residence of Uraqua, where he is revived and restored by the tenderness of her attention. He implores her to interpose in his behalf with Melior. The apostrophe in the following passage is beautifully written.

"She plain'd in Melior's ear, with faltering breath,
Partenopex upon the verge of death.
Wo was the dame; but quaintly feign'd a part,
Strange to the native temper of her heart.

"'Her youth, her love might hold her well excused,
If once that boy her easy faith abused.'—
'His was the crime,' she said, 'the mickle blame
Be mine, if he again my passion shame.'

"'Tis well,' in brief, Uraqua made reply,
'Mine was a cunning tale thy truth to try;
But sure such caution was bestow'd in vain;
Mark now the truth, thy hate hath crazed his brain.'

"She said: strange passion seized the moody fay,
And thrice, her wiles foregone, she swoon'd away.
But she, the sifter, when her tale so wrought,
To wray the falsehood half-repentant thought:
Yet paused, for that she ween'd the dame might be
Thenceforth more harden'd in her cruelty.

"There be who think, and haply guess aright,
With policy was mixt some little spite;
Unpraised by me. God, when he made this ball,
Some blessing, or defence, conferr'd on all;
Tusks on the boar who haunts the woodland brake,
Wings on the fowl, and venom on the snake,
Strength on the bull, and swiftness on the hare;
But on sweet woman, as his worthier care,
A melting heart, alive to others' woe,
The last best gift his bounty could bestow.

"'Tis this, fair as ye are, and fraught with grace,
'Tis this, more than a shape, more than a face,
Than lovely limbs in nice proportion hung,
Or quickest wit that e'er inform'd the tongue;
'Tis this, of every gift and grace ye boast,
'Tis this, your best perfection, likes me most.
And sure, who doth this matchless charm forego,
Who builds her joy, unblest, on others' woe;
Or fails to deal the sovereign bliss she might,
—She certes against nature sins outright,
And has heaven's first commandment at despite.

" But from theſe dames I turn, and, as before,
What ſorts not with my humour hurry o'er.
Some here may think that I my ſubject wrong;
Paſſion beſt ſuits, 'tis ſaid, the poet's ſong;
And ſcenes of plaintive woe, when touch'd with art,
Speak the beſt language to the feeling heart.
Yet is it harder, gentles all, I wiſs,
To touch the ſtrings of grief than thoſe of bliſs.
Who ſtrives at this, muſt well accord his meaſure;
Sorrow indeed, chaſtiſed, is held a pleaſure,
But, overſtrain'd, the nicer ſenſe offends,
And, like a broken ſpell the ſweet illuſion ends.

" Self too may mix in this, conceit, and I,
Who in this glaſs my own ſad fortune ſpy,
Fear, while of others' woes I make my moan,
To wake the ſad remembrance of mine own.
But paſs we this. Now will I backward tread,
And ſpin from where of late I ſnapt my thread." P. 132.

At length a page arrives with the news that Melior's barons importune her to marry, that ſhe is firſt to dub a number of ſquires knights, and that afterwards he who excelled the reſt in martial accompliſhments ſhould be the happy huſband. Parteropex now arrives at the reſidence of his miſtreſs, and mingles with the youthful band,

" Suitors for knighthood at his Melior's hand.
* * * * * * *
Ah! little wiſt that bonibell, around
Whoſe cheriſh'd form the knightly ſteel ſhe bound;
Yet certes ſhe let 'ſcape one piteous ſigh,—
Or was it chance, or ſecret ſympathy!" P. 143.

And thus the third canto ends.

The fourth canto opens with the preparations for the tournament.

" There, with Parſeis and Uraqua bland,
Amid ſix reverend elders took her ſtand;
Six tributary kings, who had in truſt
To name the glorious victor in the Juſt." P. 158.

The reader will eaſily anticipate the cataſtrophe which after the uſual tumult, noiſe, dangers, wounds, and diſaſters, ends with Melior's being deſired to chooſe among the ſuitors him ſhe liked beſt.

" Yet Melior for a while her head down hung,—
She, in good ſooth, might fear to truſt her tongue.
Then, as ſlow-yielding to her people's choice,

As she but echo'd back the public voice,
(Such pretty shifts may well beseem the sex,)
Half sunk and half pronounced, 'Partenopex.'
No more she could; loud shouts the name repeat,
And the next moment saw him at her feet.
Then vanish'd cold reserve and maiden pride;
Wrapt in themselves, lost to the world beside,
They, cheek to cheek fast laid, and lip to lip,
Stood close impaled in each others' clip;
And, for words lack'd to speak their perfect bliss,
That want they well supplied with many a thrilling kiss."
P. 169.

This *clip* comes in very strangely; but here ends the substance of the story. Subjoined is a poem entitled the Red King, that is, the supposed history of the slaying of William Rufus by Walter Tyrrel. We did not enter upon this with any particular predilection, being long sickened by such affected titles in the "Tales of Wonder." The great fault of this poem is the two close imitation of Mr. Walter Scott's style. There is, however, a description of the approach of morning, at the same time so beautiful and so correct, that it merits a place in a better picture, and we are proud to have it inserted in our pages.

"But now the mist hung thin and low,
Or drifted o'er the moor-land slow,
In many a curly wreath:
His whistle first the plover blew,
Then sharp and shrill the black-cock crew,
And flapp'd along the heath.

"Thin amber clouds bespoke the prime;
These changed to red; and in less time
Than I can tell the story,
Through Dear-Leap's grove of aged oak,
And Langley's shadowy thickets, broke
The sun in all his glory.

"And with a lusty roundelay,
The throstle welcom'd in the day;
And, towering from the lair,
The sky-lark from his feathers flung
The dew-drops, mounting as he sung
His matins in mid-air." P. 183.

We have seen the doubt excited, but it does not immediately occur to recollection where, that Tyrrel did not kill the king; and that there is good evidence to be adduced that he did not hunt in the forest that day with his sovereign.

The notes to these Poems are what might be expected. They evince a familiar acquaintance with the lore of an-

cient days, and are appoſitely and judiciouſly introduced. The embelliſhments are of a very ſuperior character from the pencil of Smirke. It may, however, be ſuggeſted of one of them, which reminds the reader of the unfortunate curioſity of Pſyche, that it is not quite conſiſtent with modeſty.

Partenopex, however, is certainly a work of merit, indicative of powers of mind, very intereſting and very elegant; though the author is not always happy in his mode of introducing antiquated expreſſions.

ART. III. *Memoirs of an American Lady: with Sketches of Manners and Scenery in America, as they exiſted previous to the Revolution. By the Author of "Letters from the Mountains," &c. In Two Volumes.* 12mo. 10s. 6d. Longman and Co. 1808.

ON the work entitled *Letters from the Mountains* we cheerfully beſtowed merited praiſe*; but to write a regular narrative of recollected events requires talents of a different kind, from thoſe which excel in writing letters, under the impreſſion of real circumſtances and genuine feelings. We cannot, therefore, ſpeak of the volumes before us in the terms which we employed when characterizing this lady's laſt publication, unleſs we deviate entirely from that truth, without which critical praiſe or critical cenſure is worſe than uſeleſs. The ſtyle is here rambling, prolix, and confuſed; ſometimes ſwelling into empty bombaſt; ſometimes ſinking into vulgar ſimplicity; and not unfrequently deviating from every principle of grammar; while the work might with at leaſt as much propriety, be entitled Memoirs of *Mrs. Grant* as of *Mrs. Schuyler* the oſtenſible heroine of the tale.

We have indeed ſome account of the origin of the *Schuylers* and *Cuylers* who were ſettled at Albany in the province of New York; of Mrs. Schuyler's birth, education, and marriage to her couſin, who was a colonel in the province; of the happineſs of that pair and their ſuperior accompliſhments and virtues; and of their adopting a number of orphan children, having none themſelves, and educating them as if they had been their own. But though Mrs. Grant repeatedly aſſures us, that the influence of them both, and of the lady, after her huſband's death, was almoſt boundleſs, not only among the Britiſh ſubjects at Albany and in

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* Brit. Crit. vol. xxxi. p. 608.

the

the town of New York, but alſo over the *Mohawk Indians;* and that this influence was the reſult of benevolence and knowledge, ſhe gives us no ſuch detail of any particular events in which that knowledge was diſplayed, as to enable us to form an eſtimate of it ourſelves. Inſtead of this we have a very unintereſting deſcription of Col. Schuyler's *barn*, and of other objects of little more importance; but of his and his wife's intellectual accompliſhments we have hardly any other evidence than Mrs. Grant's unſupported aſſertions and general panegyrics.

We confine this cenſure, however, moſtly to the firſt volume, which we have found indeed very heavy reading. The ſecond excites a much greater intereſt by the very particular account which Mrs. Grant gives of her *own thirſt for knowledge*, even from her earlieſt childhood; of the tenaciouſneſs of her memory; and of the difficulties with which ſhe had to ſtruggle in cultivating her youthful mind in the wilds of America; and, it appears, in oppoſition to the wiſhes of her parents, more eſpecially of her mother! To this we muſt add the detail of the events of the war, in 1758 and 1759, in the neighbourhood of Albany; and the deſcriptions of ſeveral romantic ſcenes in America, which, though not elegantly, are forcibly written, ſo as to lay complete hold of the reader's attention. But the remarkable inaccuracy of the author in recording events which are familiar to every one, who is in the ſmalleſt degree acquainted with Engliſh literature, unavoidably excites in the mind doubts; not of her veracity, which we believe unqueſtionable, but of the attention with which ſhe viewed the objects that ſhe deſcribes, and of the fidelity of her recollection.

Thus, in order to account for the intellectual ſuperiority of the heroine of the ſtory and her huſband, ſhe gives the detail of a voyage made by the father of Colonel Schuyler and four Indian chiefs to England, from which, ſhe ſays, they returned in the year 1709, the Colonel, among other Engliſh claſſics, bringing with him, "the Spectator, the tragedy of Cato, Windſor Foreſt, and Young's poem on the Laſt Day!" Vol. I. p. 31 and 33. Had Mrs. Grant allowed herſelf but one moment for accurate recollection, or taken the trouble to look into Johnſon's or Anderſon's biography of the Britiſh poets, ſhe could not have failed to diſcover that not one of thoſe works was *publiſhed* in the year 1709! The publication of the Spectator, as *a periodical paper*, *commenced* on the 1ſt of March 1710-11; the tragedy of Cato was not publiſhed nor even acted until the year 1713; and Pope's Windſor Foreſt, and Young's poem on the Laſt Day were

publiſhed the ſame year with Cato! A blunder ſuch as this, obviouſly the effect not of ignorance but inattention; is of no further importance than as it neceſſarily excites ſuſpicion of equal inattention in other parts of the narrative, where we have not ſuch ready acceſs to the truth. Thus alſo ſhe ſays, on a ſubſequent occaſion.

"When the Edict of Nantz *gave the ſcattering blow* to the proteſtants of France, they carried with them their arts, their frugal regular habits, and that portable mine of wealth, which is the portion of patient induſtry." Vol. II. p. 316.

Mrs. Grant undoubtedly knows that it was *not the Edict of Nantz* publiſhed by Henry IV. but the *revocation* of the Edict of Nantz by Louis XIV, which, in her phraſeology, "gave the ſcattering blow," or, in plain Engliſh, drove the French proteſtants from their native country into England, Holland, and the proteſtant ſtates of Germany; where they eſtabliſhed ſilk manufactories and other arts till then little practiſed in thoſe countries; but when ſhe writes thus careleſsly of ſuch notorious events, what confidence can be placed in her account of the interior of America, about which ſhe was liable to be deceived even by her own youthful imagination.

Warburton, in his Letters lately publiſhed, ſays ſomewhere that the firſt editions of all his works were ſlovenly in their ſtyle, and irregular in their arrangement. We have reaſon to believe that, in theſe reſpects, the works of Mrs. Grant reſemble thoſe of the biſhop of Glouceſter, who in extent and variety of learning and brilliancy of genius was ſurpaſſed by no man of the age in which he lived. We have at leaſt been aſſured by very competent judges, that, in correctneſs of ſtyle, and ſome other particulars of greater importance, the firſt edition of *Letters from the Mountains* is very inferior to the third, which we reviewed. If this be indeed the caſe, for not having read the firſt edition we cannot ſpeak from our own knowledge, we truſt that theſe *Memoirs*, which, by a little attention, might be made more generally intereſting than the *Letters*, will arrive at a third edition likewiſe; and that the ſame *talents* and the ſame *care* may be employed in the improvement of this work that were exerciſed on the former. In that caſe, not only will the blunders that we have pointed out be corrected, and the patch-work of quotation be in many places effaced; but ſuch ſentences as the following, which are to be found every where, will be rendered grammatical and of courſe intelligible. Speaking of the gardens about Albany, ſhe ſays,

"Here

"Here were no trees, *thoſe* grew in the orchard in high perfection; *in theſe* ſtrawberries and many high flavoured wild fruits of the ſhrub kind abounded ſo much in the woods, that they did not think of cultivating them in their gardens, which were extremely neat, but ſmall, and not by any means calculated for walking in!" Vol. I. p. 40.

For what purpoſe the words *in theſe* have been introduced into this ſentence we cannot conceive.

Mrs. G. proceeds,

"I think I yet ſee what I have ſo often beheld both in town and country, a reſpectable miſtreſs of a family going out to her garden, in an April morning, with her great calath, her little painted baſket of ſeeds, and her rake over her ſhoulder, to her garden labours. Theſe were by no means *figurative*,

"From morn till noon, from noon till dewy eve."

What are the *figurative labours* in a garden?

The faults of theſe two paſſages have probably proceeded from an attempt at *very* fine writing; the fault of the following is obviouſly the reſult of a total inattention to punctuation, which ſeems indeed to be the ſource of by far the greater number of grammatical blunders which diſfigure the whole work.

"General Abercrombie, who commanded on the northern lakes, was a brave and able man, though rather too much attached to the military ſchools of thoſe days. To accommodate himſelf to the deſultory and uncertain warfare of the woods, where ſagacity, ready preſence of mind, joined with the utmoſt caution, and a condeſcenſion of opinion to our Indian allies, was of infinitely more conſequence than rules and tactics, which were mere ſhackles, and incumbrances in this contention, with difficulties and perplexities more harraſſing than mere danger." Vol. II. p. 69.

The latter of theſe two ſentences taken by itſelf has no grammar, and therefore no complete meaning; but had they been both printed as one ſentence, though that ſentence might have by ſome, perhaps, been deemed too long, it could not have been objected to as ungrammatical.

If Mrs. Grant will pay attention to theſe hints, and correct this work as ſhe is ſaid to have corrected her former; if ſhe will write in a ſimpler ſtyle, and expunge from her pages thoſe ſhreds of poetry which diſfigure the periods into which they are introduced; and (ſhall we add?) if ſhe could contrive to appear ſomewhat leſs of an egotiſt; her reflections on the ſpirit of the Americans, and on the conſequences of their revolt from the mother-country, with which ſhe concludes her

work, would alone be of ſufficient value to carry theſe Memoirs through many editions.

ART. IV. *Hiſtory of the Houſe of Auſtria, &c. By William Coxe, M. A. &c. &c.*

(*Concluded from page* 60.)

THE author, continuing his hiſtory, notices the acceſſion of Charles VI, who was the only ſurviving male of his illuſtrious family. By that event the houſes of Auſtria, Germany and Europe, were placed in a new and critical ſituation.

"From a principle of miſtaken policy the ſucceſſion to the hereditary dominions had never been eſtabliſhed according to an invariable rule; it was not clearly aſcertained whether the males of the collateral branches ſhould be preferred to females in the lineal deſcent, and this uncertainty had occaſioned many diſputes between the collateral branches. To obviate this evil, and to prevent future diſputes, Leopold had arranged the order of ſucceſſion: to Joſeph, he aſſigned Hungary and Bohemia, and all the other hereditary dominions; and to Charles the crown of Spain, and all the territories which belonged to the Spaniſh inheritance. Should Joſeph die without iſſue male, the whole ſucceſſion was to deſcend to Charles, and in caſe of his death, under ſimilar circumſtances, the Auſtrian territories were to devolve on the daughters of Joſeph, in preference to thoſe of Charles. This family compact, was ſigned by the two brothers in the preſence of Leopold;"

and was faithfully adhered to. Charles, at the death of Joſeph was in Spain, defending his crown againſt his competitor the Duke of Anjou, who had aſſumed the title of Philip the Fifth. His introduction at the Court of Queen Anne is noticed, and the progreſs he was enabled by Britiſh aſſiſtance to make in his wars in Spain, from which he was drawn by the death of his brother, which ſecured to him the whole inheritance of the houſe of Auſtria, and opened the proſpects of the Imperial dignity.

The election of Charles VI. Mr. Coxe obſerves, "formed a new epoch in the political annals of Germany. Hitherto, the capitulation ratified by each emperor, was conſidered as a temporary act, only binding the ſovereign who ſwore to its obſervance;

ance; but the despotic proceedings of Leopold and Joseph, in putting the princes and electors to the ban of the empire, confiscating their territories, and granting new fiefs, without the consent of the diet, gave rise to a permanent, or as it was called, a perpetual capitulation, to be ratified by each succeeding emperor, which confirmed the privileges of the Germanic body, limited the authority of their chief, and could not be altered or enlarged, except by consent of the diet. By this capitulation the emperor was not to assemble any diet or council relating to the affairs of the empire, without summoning all the princes and states; he was not to wage war, conclude peace, or enter into alliances without their consent. He was not to put any prince under the ban of the empire by his own authority; not to appropriate to himself, or confer on his own family, any confiscated territory, and he was bound to restore the possessions, of which the members of the empire had been forcibly deprived. It was also stipulated that no election of a king of the Romans should take place during the life of the reigning emperor, unless he was long absent from Germany, or the infirmities of age rendered him unable to conduct the helm of affairs. This instrument likewise ratified the privilege of election secured to the electors by the golden Bull, precluded the head of the empire from conferring a vacant electorate without the consent of the college, and confirmed to each prince and state the right of concluding separate alliances, either among themselves or with foreign powers, which were not contrary to the interests of the empire."

In the narrative of this reign, the author has occasion to notice the peace of Utrecht, the Barrier treaty, the war of the emperor against the Turks, terminated by the peace of Passarovitz, and the quadruple alliance. On all these subjects Mr. Coxe displays profound and correct information, and his narrative is often enlivened by classical allusions and judicious anecdotes.

In his seventh chapter, he traces the rise and power of the house of Brandenburgh, a subject of vast interest to those who have contemplated recent events in Europe. The difficulties and disputes arising out of the quadruple alliance are ably detailed; and the author by his extensive recourse to authentic documents, has been enabled to display with great correctness and effect the formation and scope of the various treaties and alliances which followed, and which were never before sufficiently understood.

The marriage of Maria Theresa, eldest daughter of the emperor, to the duke of Lorraine, forms an epoch in the history of this sovereign, but the joy of the event was overcast

overcaſt by the deceaſe of the great prince Eugene, who died at a moſt unfortunate moment, when the country was about to engage in a new war with the Turks. In this war, Charles, miſled by vanity, firſt projected that wretched contrivance, a council of war, which blaſted all his hopes of ſucceſs.

"On reviewing the incidents of this unfortunate campaign," Mr. Coxe obſerves, "little blame ſeems to attach to Seckendorf; but the diſcomfiture of the Imperialiſts was owing to the deficiency and unprovided ſtate of the army, to diviſions among the generals, and above all to the contradictory orders which emanated from the council of war, and the private cabinet of the emperor. Charles from his natural preſumption, entertained a high opinion of his own abilities, and imagined that his campaigns in Spain, and his deſultory converſations with prince Eugene, had qualified him to direct the operations of the field. He was flattered in this opinion by Bartenſtein and Webber; and he even conſulted one of his inferior ſervants, who had been formerly a common halberdier and door-keeper. With theſe agents the emperor digeſted his military plans, which were iſſued by Webber as reſolutions of the council of war. Hence aroſe thoſe endleſs orders and counter orders, which perplexed the Commander-in-chief, and contributed more than any other cauſe, to the diſgrace of the Imperial arms."

In ſupport of theſe aſſertions, Mr. Coxe cites indiſputable authorities; Seckendorf himſelf, Mr. Robinſon, and the king of Pruſſia. The war thus conducted, was terminated by the peace of Belgrade, but the vague terms of the treaty gave riſe to new cavils and long diſcuſſions concerning the demarcation of the limits, which were artfully protracted by the intrigues of France, who thus maintained her aſcendancy over the contracting parties, and at this period, had attained an enormous preponderancy among the powers of Europe, not only from a dread of her ſtrength and reſources, but from the character and ſyſtem of the prime miniſter, Cardinal Fleury.

The aſcendancy of France contributed to degrade the houſe of Auſtria, and a new cauſe of weakneſs was ariſing in Pruſſia, where, on the death of Frederick William the Firſt, the throne was occupied by Frederick the Second afterwards, too raſhly, termed the great. Of the early education and conduct of this prince, Mr. Coxe gives a ſuccinct but intereſting account, from which the reader is called to notice the death of Charles VI. in whom was extinct the

male

male line of the houſe of Auſtria, which had continued in an uninterrupted ſucceſſion for above four hundred years.

To this period ſucceeds the eventful and troubleſome reign of Maria Thereſa; intereſting in every part, and in none more than thoſe which relate to the enterpriſes of the king of Pruſſia, which are detailed with great accuracy and ſpirit. The depreſſion of Maria Thereſa, her ſpirit, relief, inflexible reſolution, and alternate ſucceſſes and diſappointments, form a moſt intereſting picture; the effect of which is greatly increaſed by the fluctuations of fortune to which the king of Pruſſia was alſo ſubjected. England and France entered into the conteſt, which was terminated or rather indefinitely ſuſpended by the peace of Aix-la-Chapelle.

"Maria Thereſa," Mr. Coxe obſerves, "employed the interval between the peace of Aix-la-Chapelle and the commencement of the ſeven years war, in healing the wounds inflicted on her countries during the preceding hoſtilities. She had felt from fatal experience the danger which had threatened her vaſt empire, from the weak and unprovided ſtate in which her father had left his dominions; ſhe had learned from the example of her formidable rival the king of Pruſſia, the advantages reſulting from an efficient and diſciplined army, and well furniſhed treaſury; ſhe was convinced from the ſuperficial manner in which the treaty of Aix-la-Chapelle had gloſſed over various pretenſions and diſputes among the belligerent powers, that the peace could be conſidered as little more than a ſuſpenſion of arms; and that another bloody war would take place, before the equilibrium of Europe could be ſettled on a more permanent baſis. She conceived great apprehenſions from the alarming riſe of the houſe of Brandenburgh, and from the civil and military talents of Frederick the Second, and was ſenſible that the only effectual method to maintain the reſpect due to her political conſequence, was by holding herſelf in conſtant readineſs for hoſtilities. Impreſſed with theſe ſentiments, ſhe turned her principal attention to the regulation of her finances, and the improvement of her army; the ſucceſsful manner in which ſhe carried theſe objects into execution is recorded by the Royal hiſtorian, and his teſtimony cannot be ſuſpected of partiality in favour of a princeſs, whom he ſtyles his "ambitious, vindictive, and implacable enemy."

What theſe efforts were, the author diſplays with his uſual perſpicuity, and continuing his hiſtory, he relates the origin and progreſs of the ſeven years' war, in which England, (afterward moſt ungratefully rewarded) reſcued the king of Pruſſia from deſtruction. This eventful war, after a ſeparate peace had been effected between Great Britain, France and Spain, ended in the peace of Hubertſburgh.

Far

Far more glorious and more intereſting are the ſcenes of military oppoſition we have been noticing, than thoſe pernicious and degrading intrigues which led to the ſubverſion of a throne, and the ſubjugation of a whole people, and ſtamped on the acts of ſovereigns the laſt character of infamy. We agree, therefore, moſt ſincerely with Mr. Coxe, who after deſcribing ſome beneficial regulations of Maria Thereſa, obſerves, that—

"It is a melancholy taſk to turn from theſe ſalutary and benevolent acts to a ſeries of ambiguous negotiations and unjuſt encroachments, which again changed the whole ſyſtem of Auſtrian policy, occaſioned a temporary union with the king of Pruſſia, and ended in the partition of Poland, a tranſaction which diſgraced the reign of Maria Thereſa."

His account of this odious tranſaction, and the circumſtances which led to and accompanied it is correct and intereſting. The event which forms a principal topic of the following chapter, ſhows how nearly crime and puniſhment are connected; it is the marriage of the Arch-ducheſs Maria Antoinetta, with the dauphin, afterward Louis XVI. Little ſurely, did the elated mother, while forming this apparently auſpicious connexion, think that the marriage ſhould terminate in blood and horrors unparalleled, and that the ſpoliation of Poland ſhould be cited by the murderers of her daughter, in perpetual vindication of all their acts of violence and bad faith, and moſt particularly of thoſe which tended to the ruin of her family.

"The peace of Teſchen and the renewal of the connexion with Ruſſia," Mr. Coxe ſays, "were the laſt great acts of Maria Thereſa. She had for ſome time ſuffered from an induration of the lungs, the effect of extreme corpulency, with a dropſical habit, which at length became mortal; and after a gradual decline, accompanied with frequent fits of ſuffocation, ſhe was ſeized on the 19th of November 1780, with the illneſs which ſoon terminated her life."—Her end was firm, heroic, and particularly diſtinguiſhed by religious warmth, and ſubmiſſion to the divine will. To her character, as exhibited in the annals of her reign, Mr. Coxe adds, "ſhe was eaſy of acceſs to all her ſubjects, affectionate to her family, kind to her domeſtics, and unboundedly charitable, but without oſtentation. She combined private economy with public liberality, dignity with condeſcenſion, elevation of ſoul with humility of ſpirit, and the virtues of domeſtic life with the ſplendid qualities which grace a throne. But it muſt not be concealed that ſhe was ſubject to the failings of human nature, from which the beſt characters are not exempt.

She

She readily gave ear to ſpies and informers, encouraged tales of private ſcandal, and indulged an unwarrantable curioſity in prying into the ſecrets of families. From a ſpirit of unlimited devotion to the Roman Catholic faith, ſhe was ſuperſtitiouſly minute in her religious exerciſes, and her zeal often degenerated into a culpable exceſs, and hurried her into acts of intolerance, which caſt a ſhade on her memory. Her death, however, was a general loſs to the people who adored her; her reign is conſidered as the beſt and moſt glorious æra of their hiſtory; and the halcyon days of Maria Thereſa are ſtill proverbial throughout the whole extent of the Auſtrian dominions."

We now reach the reign of Joſeph II. which we cannot but conſider as one of the moſt intereſting parts of the work. When we reflect on its nearneſs to the preſent times, the ſingular character of the man, the mixture of good, evil, ſenſe and abſurdity which pervaded his plans of reform, and the extenſive conſequences derived from theſe plans, which ſtill continue to operate;—we muſt view the account of Joſeph II. as one of the moſt important ſtudies, to thoſe who wiſh to underſtand the preſent political ſtate and relations of Europe, and to trace the fatal reſults of imprudent, though well intended reform. In his reforms we diſcern the principles which were afterwards brought into more vigorous and extenſive action by the French republic, and we have from his imprudence the firſt ſeeds of thoſe diſcontents, and that ſpirit of innovation, which have ſince ſo largely contributed to the triumph of thoſe pernicious principles. It is a true adage that extremes meet; the ſame plans which were laid by Joſeph for the eſtabliſhment of regal deſpotiſm, were employed by the French jacobins to conſolidate the deſpotiſm of the people, but while this machine recoiled in the hands of Joſeph, in thoſe of more reſolute and leſs conſiderate innovators it produced its dreadful effect, and prepared the way to a deſpotiſm of a different and even more dangerous kind.

Mr. Coxe has opened his account with a flattering character of this ſovereign, as he appeared on his acceſſion to the throne; the pride of his country, the hope of his people, and the boaſt of Europe.

"Joſeph the Second, born in 1741, was in the fortieth year of his age, when he aſcended the throne of his anceſtors. He was endowed by nature with a lively diſpoſition, quick parts, and an ardent temper; but his education had been greatly neglected, and thoſe who were placed about his perſon were wholly unfit for the purpoſe of forming a young prince to fulfil the important

portant duties of his exalted station. His youthful mind, trained by dull pedagogues, who rendered learning distasteful, or instructed by bigoted monks in all the tedious forms of an unmeaning devotion, contracted an aversion for science; and he did not discover the smallest inclination for any branch of Literature. From this narrow mode of education, he became timid, awkward, and reserved, and gave no indications of that active and penetrating mind which he really possessed. This timidity was still further heightened by the coldness and severity with which he was treated by his parents, and the partiality which they manifested to his brother the Archduke Charles, a prince of more brilliant and attractive qualities. In the twenty-fourth year of his age, being called by the sudden death of his father to the possession of the Imperial dignity, appointed co-regent of the Austrian dominions, and entrusted with the command of the army, the activity of his character began to develope itself.

"The long reign of his mother, the death of a beloved wife, the little share which he was allowed to enjoy in the administration of public affairs, and the leisure of a long and almost uninterrupted peace, left him at liberty to gratify his passion for useful knowledge. Europe saw and admired an emperor of Germany travelling without pomp, ostentation or etiquette; affecting the frankness and simplicity of a private individual, examining with the minutest attention, the naval and military establishments, the arts, manufactures, courts of justice, and charitable institutions, and exhibiting an example of indefatigable perseverance and rational observation, which no sovereign had displayed since Peter the Great. To these valuable qualities he joined an intense application to business, easiness of access, cheerfulness in society, vivacity in conversation, politeness in demeanour, sobriety and temperance, a contempt of fatigue and disregard of danger. During his frequent journies in the Austrian territories, he examined the situation of his subjects, particularly that of the lower classes; he visited the cabin of the shepherd, and the hut of the peasant, inquired into their wants, relieved their distresses, appeared anxious to abolish their servitude, and publicly declared that his greatest honour would be to rule over free men."

Mr. Coxe now proceeds to develope Joseph's foreign and domestic policy, introducing collaterally extensive views of the different powers of Europe, by which he was either assisted or opposed. The most prominent parts of this narrative are his connexions with France and Russia, his bickerings with England, his plans for the acquisition of Bavaria, and the dismemberment of the Turkish empire, and above all the introduction and fatal effects of his plans of reform in the Netherlands, Austria, Bohemia and Hungary. Such a mass of information is already too much compressed in the

the original to be eaſily abridged, would our limits permit us to introduce ſuch an abſtract; and it would be impoſſible to detach any part which might be produced as a fair ſpecimen of the whole. We content ourſelves, therefore, with contraſting the character given of Joſeph at the cloſe of his reign, with that already quoted, and adding the final remarks of the author, which may in ſome degree ſupply the place of an abſtract of the whole.

"We have already delineated the character of Joſeph, as it appeared at his acceſſion; it now remains to deſcribe his perſon and manners, and diſplay thoſe principles and qualities which were developed in the courſe of his reign.

"He was of the middle ſtature, active and well proportioned, capable of enduring great fatigue, and expert in all bodily exerciſes. His phyſiognomy was ſtrikingly expreſſive, his complexion remarkably fair, his features were ſtrongly marked; he had a high forehead and acquiline noſe, and the keenneſs of his eye evinced penetration and ſagacity. Like his great anceſtor Rhodolph of Hapſburgh, the caſt of his countenance was ſerious and thoughtful, but in converſation became animated, and his ſmile was peculiarly gracious and benign. His deportment was eaſy, perhaps too familiar, his addreſs inſinuating, his manners pleaſing and affable.

"He was kind and liberal to his domeſtics, and condeſcending to thoſe whom he honoured with his friendſhip and eſteem. He was ſober, economical, temperate, and almoſt mechanically regular in his mode of life; though fond of female ſociety, he never countenanced any breach of good morals by a public attachment to a miſtreſs, and prided himſelf on never allowing a woman, however great her merit or her talents, to ſway his deciſions, or interfere in his political affairs.

"But his great and amiable qualities were counteracted by a reſtleſsneſs of temper, and a rage for innovation, which were with difficulty controlled even in his youth, by the calm judgment and wary circumſpection of his mother; defects aggravated by inflexibility of mind, and by a ſpirit of deſpotiſm derived from his high birth, and foſtered by his confined education. To theſe may be added, an habitual duplicity, and a diſregard of the moſt ſolemn engagements, which ſunk him in the opinion of Europe, and deprived him at once of the love of his ſubjects, and the confidence of his allies.

"A wiſe ſtateſman will always conſult the genius and temper of his people, and make even prejudice and ſuperſtition ſubſervient to the general good. Joſeph, unfortunately for himſelf and for Europe, acted in direct contradiction to this plain rule; he attempted to aboliſh deep-rooted inſtitutions, and to extirpate prejudices and opinions which had been conſecrated by ages.

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He expected that to be the work of a moment, which could only be the gradual operation of ſucceſſive years; he never diſtinguiſhed what was juſt or ſpecious in theory, from what was reducible to practice. He blended metaphyſical ſubtleties with moral and political regulations, and endeavoured to accommodate the rights of nations and individuals to abſtract principles. To uſe the words of his rival Frederick the Second, whom he awkwardly mimicked, "his head was a confuſed magazine of diſpatches, decrees, and projects." With the moſt thoughtleſs precipitation, he made laws before he had removed the obſtacles to their execution, or could diſcover and remedy their defects, and changed them with the ſame precipitation as they were made. Hence he iſſued an amazing number of ordinances and reſcripts, many of which being ill digeſted or ambiguous, were ſeldom carried into execution. Couriers were diſpatched upon couriers counteracting preceding orders, and every new edict was modified or limited by additional decrees. He joined the oppoſite extremes of obſtinacy and indeciſion; raſhneſs in planning and weakneſs in execution. Vain of his own abilities, and deſpiſing thoſe of others, he often declared that the moſt trifling eſtabliſhments required his perſonal inſpection, and he inveſtigated the details of office, with a minuteneſs which was incompatible with a proper attention to higher views and more important objects.

"The ſpecious and plauſible profeſſions of Joſeph, have miſled ſuperficial obſervers to form an erroneous idea of his character, and to attribute all his actions ſolely to an earneſt deſire of promoting the happineſs of his people. His edicts, letters, and converſation were indeed filled with the cant of affected philanthropy, but it will appear from the account of his reign, that in reality he concealed deſpotiſm and ambition under the maſk of philoſophy and benevolence. For what could be more adverſe to the freedom he pretended to found on the ruins of feudal oppreſſion, than the general and forcible eſtabliſhment of a military conſcription? What more galling and oppreſſive than the enormous tax which he attempted to impoſe on land? What more adverſe to happineſs than an unqualified violation of long eſtabliſhed privileges, and the ſuppreſſion of the moſt delicate and grateful feelings of the human mind? Or what more oppoſite to the whole tenour of his profeſſions, and his repeated wiſhes to rule over free men, than the inſtitution of a government which reduced deſpotiſm to a ſyſtem, and which ſubjected all ranks and orders to the nod of the ſovereign without check, and without controul.

"With this character and theſe principles, it is no wonder that his reign was a continued ſcene of agitation and diſappointment, and that his plans of reform, however beneficial in many particulars, excited general diſcontent, and provoked an oppoſition which threatened the very exiſtence of his empire. In fact,

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he himſelf bore witneſs to the folly, the inconſiſtency, and the impracticability of his ſchemes, when at the cloſe of his life, he ſaid, I would have engraven on my tomb: "Here lies a ſovereign, who with the beſt intentions, never carried a ſingle project into execution *."

The work cloſes with the reign of Leopold the Second, in whoſe character we ſee a ſtriking contraſt to that of Joſeph. As grand duke of Florence, he ſhewed an early tendency to the ſame ſpirit of reformation, though his regulations were in general prudent and beneficial, and his errors more circumſcribed in their conſequences. But the fatal effects produced by the innovations of Joſeph ſeem to have cured him of this rage for reform, and he aſcended the throne of his anceſtors with a decided averſion to moſt of the ſchemes introduced by his predeceſſor. Hence his reign, though ſhort, is highly intereſting, as it diſplays a degree of prudence, conciliation and dexterity ſeldom witneſſed, and ſtill more ſeldom attended with ſuch happy effects. By the information afforded from the diſpatches of Sir Robert Keith, an eye witneſs, joined to his own obſervations, and other ſources of information procured during his travels, Mr. C. has briefly, though diſtinctly, developed the means by which Leopold calmed the diſcontents of his ſubjects, eſtabliſhed his tottering throne, effected an accommodation with Ruſſia, and a peace with the Turks, and united the Imperial Crown with his hereditary honours. But ſtill the flame of civil diſſention was in many inſtances rather ſmothered than extinguiſhed, and particularly in the Netherlands. Leopold certainly loſt ſight of the proper degree of indulgence towards his revolted ſubjects, and conciliation towards foreign powers; and though he reſtored the appearance of authority, he recovered the country only by a doubtful title. Hence the ſubſequent event of concert with the maritime powers, hence the rapid ſubjugation of the Netherlands by France, and hence many of the numerous miſeries which have reſulted to Germany and to Europe, and the diſaſters which have haſtened the decline of the houſe of Auſtria.

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* An Italian epitaph upon him, exactly expreſſes that idea, but ſatirically. "La Schelda aprir." &c.

Collaterally with theſe events, the author has preſented a rapid ſketch of the riſe and progreſs of the French Revolution, and traced the wavering, though calumniated conduct of Leopold, in all his tranſactions with France. In this deduction he has eſtabliſhed two points hitherto controverted; firſt, that England unequivocally adhered to a ſtrict neutrality; and, ſecondly, that Leopold was ſincere to the laſt moment, in his endeavours to avoid a war with France.

Leopold, however, fortunately did not ſurvive to ſee the fruſtration of thoſe plans which it had been the object of his reign to eſtabliſh; but was hurried to the grave at the moment when the ſtorm was gathering, which has burſt with ſuch fearful effects on Auſtria and Europe.

His character and reign are briefly ſketched; and the author thus ſums up the reſult of his regulations.

"If we may judge from effects, we cannot withhold the greateſt praiſe from a ſovereign, who within the ſhort ſpace of a ſingle year, relieved his country from foreign war and inteſtine commotions, who baffled a great combination, which threatened the independence of his houſe; and eſtabliſhed a throne, which at his acceſſion was tottering to its foundations."

A brief ſtatiſtical account of the Auſtrian territories at his death cloſes the hiſtory.

Although theſe extracts and remarks will in ſome degree ſhew the plan, execution and object of this work, we muſt apprize the reader, that they afford but an imperfect idea of the important original and curious matter which it contains. In the choice of his ſubjects, and in the arrangement of his materials, the author has exhibited great ſkill; he is no leſs happy in the force of his deſcriptions, and the truth and energy with which he generally delineates his characters. His ſtyle approaches nearer to the ſtandard of hiſtorical compoſition than that of any work which we have recently peruſed; it is correct, flowing and ſimple, yet riſing with the ſubject and aſſuming all the variety and colouring of the events and characters which he deſcribes. Laſtly, in the great duties of an hiſtorian, Mr. Coxe has diſplayed, a degree of reſearch, candour, good faith, and impartiality, which muſt place him high in the confidence and eſtimation of every claſs and deſcription of readers.

ART.

ART. V. *A New Tranſlation of the Book of Pſalms from the original Hebrew; with various Readings and Notes. By the late Alexander Geddes, LL.D.* 8vo. pp. 265. 4s. Johnſon. 1807.

OF Dr Geddes and all his literary undertakings and deſigns, finiſhed or unfiniſhed, accompliſhed or unaccompliſhed, ſufficient is known to render it quite unneceſſary for us to ſay much about them. The work before us has been publiſhed under the direction of Dr. John Diſney, and Mr. Charles Butler, who have ſet their names to an advertiſement prefixed. The Doctor's Tranſlation extends no further than the 11th verſe of the CXVIIIth Pſalm; the reſt is added from an interleaved copy of Biſhop Wilſon's edition of the Bible, corrected by Dr. Geddes. In a Preface, which the Doctor himſelf had prepared, he profeſſes to "have ſtrictly confined himſelf to the direct and literal meaning of his authors. Indirect and ſecondary applications, he ſays, I leave to profeſſed commentators." What the Doctor conſidered himſelf to be, we know not, but he certainly appears to have had almoſt a ſovereign contempt for what he calls profeſſed commentators. We cannot indeed pretend to ſay, whom Dr. Geddes would particularly include under this title, but we very diſtinctly ſee what ſort of comments he would willingly ſet aſide. For our own parts we muſt confeſs, that the frequent alluſions to the Pſalms in the ſeveral books of the New Teſtament, nay, in the very diſcourſes and arguments of our Saviour himſelf, (independent of the Jewiſh gloſſes, which indiſputably refer many paſſages to the Meſſiah) poſitively preclude us from abandoning the prophetic ſenſe of theſe divine hymns, nor can we poſſibly regard ſuch applications, as the mere conceits of profeſſed commentators. Our Saviour's references are ſurely above criticiſm, and placed beyond all doubt, and yet it is impoſſible to peruſe Dr. Geddes's verſion of the CXth Pſalm, and the notes accompanying it, without perceiving a manifeſt deſign and endeavour to invalidate the interpretation of our bleſſed Lord, given us in the xxiid Chap. of St. Matthew, and xxth of St. Luke. As to the "myſtical ſenſe" even of this Pſalm, ſo particularly inſiſted upon by our Saviour, and moſt probably alluded to by the Apoſtle to the Hebrews, Ch. i. ver. 13, "its general purport and particular applications," "I leave all that," ſays the Doctor "to commentators." There is a ſneer in this, which it is impoſſible for any perſon acquainted with the Doctor's

low ideas of the inſpiration of the ſacred Volumes, to overlook. He does not indeed at all diſguiſe his ſentiments. In the title to Pſalm LXIX he ſays, "becauſe Luke and John have accommodated ſome parts of this Pſalm to Chriſt, it has been called a prophetic Pſalm. I ſee no prophecy in it, but much in it incompatible, with the meek, all-ſuffering, ſweet ſpirit of Jeſus." Not to mention the reflection on the Pſalmiſt, which we ſhall have occaſion to ſpeak of elſwhere, it cannot be denied that St. John himſelf [Ch. xix. 28.] refers to this Pſalm, *as to a prophecy*, and the *conceit* of its being ſuch therefore, is older than all the gloſſes and conjectures of mere commentators, and the reflection immediately attaches to the Evangeliſt.

Though Dr. Geddes, in his Preface, tells us, he "would make no references to his *Critical Remarks* in his notes, becauſe it would be uſeleſs, the remarks not being printed," yet ſuch references do frequently occur in the work as now given to the public. It muſt therefore ſtill be conſidered as an imperfect and unfiniſhed performance, and therefore not ſo liable to criticiſm, as it might have been, becauſe we know not all the grounds on which any correction is founded. The Doctor's name will perhaps recommend the work to the attention of future biblical critics; but we cannot ſay we have ourſelves received much information or advantage from it. Paſſages of any notorious difficulty, have, by the author's own account, been very puzzling and embarraſſing to himſelf, and we think therefore it would better have become him to ſpeak more reſpectfully than he has done of other tranſlators and commentators, and of our common Verſion, which he often mentions in language bordering upon the groſſeſt vulgarity, ſuch as, "which he who underſtands may"—"the common verſion appears to me an incoherent rhapſody," &c.: but the moſt offenſive critique of this ſort, is to be found in the notes to Pſ. LXVIII. The Dr. labours hard, he acknowledges it, to find a meaning for verſes 13, 14, &c.—He ſets aſide entirely the common verſion, "though ye have lien among the pots, &c." with this liberal and polite remark, "ſuch is the reſult of my long labour on this difficult paſſage. Thoſe who are not pleaſed with my tranſlation may *lie among the pots*, as long as they chooſe."—Now we are not ſure but that we ourſelves are of the number of theſe perverſe readers. After all the Doctor's pains, we are by no means ſatisfied that the expreſſion need be altered. As it is a mere poetical alluſion to ſome hiſtorical event of thoſe remote times, no great harm could enſue from a mere miſtake as to the particular caſe in view, but undoubtedly the mention of the wilderneſs in the

preceding verſes may juſtify the conjecture, that it is an apt alluſion to the ſtate of ſuffering, and hardſhip, to which the Iſraelites were often reduced in that abode, and which according to the cuſtoms of ancient times might very reaſonably be ſo deſcribed. See Patrick on the paſſage, and Parkhurſt under the word שפה. We do not mean poſitively to reject Dr. Geddes's reading, but merely to vindicate the common verſion from a pert remark which it does not ſeem to us to deſerve. The Doctor's verſion is as follows:

"What though ye were plac'd between *hoſtile* ranks—
"Between the wings of a Dove bedeck't with Silver *,
"And whoſe pinions were ſtreak'd with gold?
"When the Omnipotent diſperſed the Kings,
"Snow cover'd the idol with confuſion"—

But it ſhould be mentioned that he conſiders it to be an alluſion to the diſcomfiture and flight of the kings of Syria, Ammon, Moab, and Edom, 2 Sam. Chapters viii. x.

The want of the Doctor's critical remarks ought to be regarded certainly as a material circumſtance in the judgment we are to form of his emendations; his note upon the correction above is long, but we are given to underſtand that he had more to ſay upon it. We ſhall offer but one more obſervation. The imprecatory Pſalms, as they are often called, the Doctor leaves as he finds them, not however without a ſevere reflection as uſual on the harſh ſpirit of Judaiſm. Any prophetic ſenſe he poſitively diſcards, nor does he even notice, what we think ſhould be noticed by every Hebrew ſcholar, namely, the identity, if we may ſo ſay, of the future tenſe and potential mood, which at leaſt allows of their being interpreted rather as predictions than prayers. That curſing, in its worſt and harſheſt ſenſe, could not well be in the view of the Pſalmiſt, we have always been led to conclude from the ſentiment expreſſed in the 16th verſe of the CIXth Pſalm. Could any perſon, who conſidered ſuch maledictions to be the juſt deſert of thoſe who loved curſing, have himſelf delighted in it, or deſpiſed bleſſing? We are aſſured, that there is ſtill ſome difficulty hanging over theſe imprecations, which prevents our ſeeing them exactly in their right light, and as they certainly may be received as prophetical denunciations without any real violence to the text, we think they ſhould be ſo.

* Agreeing with M. l'Advocat, who thinks this refers to the banner of the Aſſyrians.

We ſhall only add, that though many things have diſpleaſed us in the peruſal of this work, we are not prepared to ſay, that the learned editors ſhould altogether have withheld this new verſion from the public. Dr. Geddes was undoubtedly a conſiderable ſcholar, and his lucubrations may be turned by other ſcholars to good account, though they cannot be implicitly adopted.

ART. VI. *A Series of Letters between Mrs. Elizabeth Carter and Miſs Catherine Talbot, from the Year* 1741 *to* 1770. *To which are added, Letters from Mrs. Elizabeth Carter to Mrs. Veſey, between the Years* 1763 *and* 1787; *publiſhed from the original Manuſcripts in the Poſſeſſion of the Rev. Montagu Pennington, M. A. Vicar of Northbourn, in Kent, her Nephew and Executor.* 2 Vols. 4to. 5l. 3s. Rivingtons. 1808.

OUR laſt Number exhibited a ſurpriſing, yet very pleaſing picture of a female endowed with the moſt extraordinary intellectual powers that have ever been recorded. Neither is it long ſince we paid the tribute of reſpect and admiration to the very high and excellent accompliſhments by which Mrs. Carter was diſtinguiſhed. We have now by no means an ungrateful office in placing on the liſt of women, celebrated for their genius and abilities, the name of Miſs Talbot.

From what was ſaid of this lady in the Memoirs of Mrs. Carter, the reader will be prepared to contemplate her in no ordinary point of view; he will be prepared to give her ample credit for uncommon talents, for great and various acquirements, and his expectation will be fully ſatisfied in the peruſal of theſe volumes.

How far it might have been expedient to contract this publication, to have ſelected ſuch letters only as are highly diſtinguiſhed for their brilliancy and merit, to have ſuppreſſed thoſe, and there are many, of inferior intereſt and value, is a conſideration of a different kind. The Editor explains the motives by which he has been influenced, in his preface, and they who are not ſatisfied with his explanation muſt be more rigorous and faſtidious than it is our wiſh to be. By the way, the preface contains a biographical ſketch of an individual, whoſe name frequently occurs in theſe

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pages, ſo very curious and intereſting that we cannot deny ourſelves the pleaſure of inſerting it.

"There is another perſon who ſeems from their correſpondence to have attracted a conſiderable ſhare of Miſs Talbot's and Mrs. Carter's attention: but whoſe hiſtory appears ſo myſterious as well as intereſting, that the Editor thinks it neceſſary to give ſome farther account of him. His name was Joſeph Emin, an Armenian Chriſtian, but born in Perſia in the year 1726. In 1751 he worked his paſſage from Calcutta, where his father was a merchant, to London, in the Walpole Eaſt Indiaman. He arrived there without either friends or money, and was for ſome years a ſervant, a labourer, and a porter, but omitted no opportunity of acquiring knowledge. An accident introduced him firſt to Mr. Burke, and then to the late Duke of Northumberland, who enquired into his hiſtory and views, and became his patron. By his Grace he was recommended to William Duke Cumberland, by whom he was firſt ſent to Woolwich for the purpoſe of a military education at his expence, and with whom he afterwards ſerved as a volunteer in the campaign of 1757. He then in the following year accompanied the Duke of Marlborough in the ſame capacity in the attack on St. Malo; and diſtinguiſhed himſelf in both ſervices. In the year after he joined the King of Pruſſia's army for a ſhort time, and then Prince Ferdinand's, but had no opportuity of ſeeing ſervice in either.

"By this time, however, Emin had gained what he ſo much wiſhed, a conſiderable knowlege of the European art of war; and he was enabled to put in execution the plan for which alone he appears to have wiſhed to come to England. This was the attempt to deliver his country, Armenia, from the Turkiſh yoke. For this purpoſe he went to Aleppo, and from thence penetrated into Armenia, where the intent of his coming was ſoon diſcovered; but finding himſelf in want of money, he returned once more to England. Here he was again aſſiſted by the Duke of Northumberland, Mrs. Montagu, Miſs Talbot, and ſeveral other perſons of rank and faſhion, both with money and letters, and departed from England for the laſt time in Oct. 1761. He now went through Ruſſia into Georgia, then governed by Prince Heraclius, whom he endeavoured to perſuade to aſſiſt him in his arduous undertaking. But Heraclius was not only jealous of him, but was in reality hardly able to maintain himſelf in the poſſeſſion of his own dominions; and Emin, after having been firſt his favourite, and then impriſoned by him, was at length ordered to quit Georgia.

"In theſe half civilized countries which are ſurrounded by the great and rival empires of Ruſſia, Turkey, and Perſia, Emin remained with various ſucceſs, but with a character always unblemiſhed, for about eight years; and then loſing all hopes for the preſent of freeing his unhappy country, he went through

Perſia to Calcutta, where his father was living. Here Mr. Cartier, then Governor General, gave him an Enſign's commiſſion, and he ſerved ſeveral campaigns in India.

" After this, having no proſpect of advancement in India, he returned into Perſia in hopes of making another ſtruggle in Armenia, but finding theſe expectations baffled by the envy or hatred of the Patriarch of Armenia, he married and ſettled at Iſpahan during the reign of Carim Khan, and the ſucceeding uſurpation of Aly Murad. After living there for ſome years, the troubles of that unhappy country ſeem to have determined him to go back to Calcutta, which he reached juſt before Mr. Haſtings returned to England. On Lord Cornwallis's arrival in India, he allowed Emin, who was then upwards of 60 years of age, to remain at Calcutta with the rank, pay, batta, and houſerent of an Enſign. This was through the intereſt of Col. Pearſe, who had known him in the academy at Woolwich.

" It may, perhaps, be thought that the Editor has been too prolix in this account of a character ſo little known. Should this be the caſe, he can only apologize for it by ſaying that he was ſo much intereſted by the manner in which Miſs Talbot mentions him, that he took no ſmall pains to gain ſome knowledge of his hiſtory. For this purpoſe he took the liberty of applying to his Grace the Duke of Northumberland, who, with his uſual condeſcenſion, had the goodneſs to communicate all that he remembered to have heard concerning him from his father the late Duke. His Grace indeed ſuppoſes him to have been the ſon of the celebrated Shah Thamas, more generally known by the name of Kouli Khan; but this could not have been the caſe if Emin's own narrative be true. For this narrative, printed in London in one octavo volume, in 1792, the Editor is obliged to Mr. Montagu, of Portman-ſquare, to whom alſo he had applied for information. It is probably very little known. The ſtyle of its harſh and dry, half oriental and half Engliſh, very obſcure and unſatisfactory, but bearing evident marks of truth and genuineneſs. The author affects to throw a veil of myſtery over his anceſtry, but it is eaſy to diſcover that he thinks himſelf, or wiſhes to be thought, a deſcendant from the ancient ſovereigns of Armenia.

" His character bears a ſtrong reſemblance to the ancient Chriſtian knights of romance. Virtuous, pious, and enthuſiaſtic; to raiſe the croſs, and depreſs the creſcent, ſeems to have been his chief aim. Active, brave, and hardy: he formed a good and noble purpoſe, and purſued it with unremitted ardour. A laſcar ſailor, a London porter, a volunteer on the continent of Europe, or a welcome gueſt at the greateſt tables in England, he never loſt ſight of his firſt deſign. To that, every acquirement of art and fortune, every gift of nature, was ſubſervient; and his hopes ſtill remained, till, chilled by age and overcome by diſappointment, he reſigned them into the hand of Providence, and patiently

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ſubmitted to his will. He was ſtill living a penſioner upon the Bengal eſtabliſhment in November 1807." P. xvii.

It would be prepoſterous to undertake an elaborate critical examination of two cloſely printed volumes of Letters in large quarto, written in the confidence of friendſhip, and the careleſſneſs of leiſure, between theſe amiable and diſtinguiſhed ladies. They comprehend a great variety of ſubjects, they evince extenſive information upon almoſt all, and great ingenuouſneſs of heart; ſometimes grave, ſometimes playful, but when the ſubject comes before them, ſtrong, ſound, and bold in their religious principles.

What can we do more than place one or two ſpecimens on our pages, to enable our readers to judge for themſelves of the truth of our commendation? We have uſed no pains in our ſelection, but think the following will bear us out in all that we have ſaid.

"MISS TALBOT TO MRS. CARTER.

"I muſt indulge myſelf, dear Miſs Carter, in writing to you, but ſhall not date my letter, becauſe you would wonder to find me neither at St. Paul's, nor near Cuddeſden, but at a very pretty place in Surry that you never heard of. Here we have been a week, and are to ſtay ſome few days longer, with an uncle and aunt and couſin that you would love if you knew them.

"I heard with pleaſure of the agreeable day you were to ſpend with Miſs Mulſo. I hope ſhe has made you a perfect convert to a worthy man that you was too angry with, and who has the higheſt regard for you. Do not be frightened, I mean nobody more dangerous than Mr. Richardſon. You have been much the ſubject of my converſation this laſt fortnight, and you know not how many handſome things I have heard ſaid of you by a very good friend of your's in Richmond Gardens. But what I do very ſincerely wiſh you to imagine is, how very much I felt myſelf obliged to you while reading over a parcel of your firſt letters. How many thanks do I owe you for your kind partiality, for all the kind advice you have ſo gently ſuggeſted to me, and from the credit it does me in my own eyes that ſuch a mind and heart as yours ſhould be deſirous of a near acquaintance with mine. I am afraid in the courſe of our acquaintance you muſt often have experienced a uſeful though unpleaſant truth, that the things we moſt ſet our hearts upon are very ſeldom worth the trouble we take to attain them. How inſignificant do I feel myſelf! how poor a nothing! The languor attendant on a ſlight fever has taken away all my ſuperfluous ſpirits, and I ſee myſelf in a true light, honeſt indeed, and well meaning, but wonderfully uſeleſs. While one goes on in a daily routine of employments,

ments, one is apt to think the time filled up in an exemplary manner. But what have I been doing ſince I came here? giving trouble and reading idle books to while away the hours of preſcribed ſolitude. Sometimes I fancy ſolitude and leiſure is all my mind wants to expand a pair of eagle's wings, and ſoar away nobody knows whither. How gladly would I embrace wearineſs, lowneſs, pain itſelf, could I but find my mind improve by them. But is not what mortifies one's vanity an improvement? Dear, dear, with what companions have I been ſpending my lonely hours! Arlequin, a ſtupidiſſima Princeſs Meſirida, an infamous Con. Philips, and a ten times more profligate Jack Connor *! Fie upon it! Why was not your Epictetus printed in a fair large letter, and ſtanding upon the ſhelves inſtead of all this rubbiſh? Pray tell me, and do not beat me for this nonſenſical and impertinent queſtion, Did your great candour and goodneſs never take it into its head to think tolerably well of that woman, that Tereſa Conſtantia? How vilely can a ſmooth tongue poliſh over the ugly countenance of vice! And ſhe has rather a ſmoother, I think, than that poor but too ſurely guilty wretch about whom you writ. The tragedy of the Fair Parricide. (It was you, was it not?) Good heaven, what wretchedneſs is human nature liable to! But gratefully let it be added, of what excellence is it made capable, and to what heights does it ſometimes riſe! How ennobling the very tears, and ſorrows, and anxieties of virtuous friendſhip and affectionate remembrance!

" I never anſwered you about the authoreſs of certain Miſcellanies †. Is it poſſible you could really admire them? Is it the cleanlineſs or delicacy of Holt Waters, or the Letter to a Phyſician, that delights you? The letters appear to me in a forced ſtyle—in the very " falſe gallop" of wit! I ſaw one the other day writ to a lady, whom ſhe has a moſt outrageous friendſhip for of about ſix weeks ſtanding, that deals in ſo many hyperboles, and hyperboles thrown away on matters not at all worthy of them, as confirms me more and more to keep far out of the way of all high-flown acquaintance. True genius, wit, and unaffected friendſhip, how very different! However, let me do this lady juſtice; I have never heard otherwiſe of her than as a very well-behaved and diſcreet woman; but for your beginning a correſ-

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" * Con. Philips's Memoirs are probably well known ſtill, but the ſtupid as well as profligate novel of Jack Connor has ſunk into deſerved oblivion. The Editor has not the honour of the acquaintance of the Princeſs Meſirida."

" † By Mrs. Jones (unleſs the Editor miſtakes.) In the poem alluded to there is certainly more humour than delicacy."

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pondence of bel eſprit with her, I cannot allow of it by any means.

"Well, being now, on July 21ſt, arrived at Tetſworth, within ſix miles of beloved Cuddeſden, I will e'en with this date diſpatch my letter to Deal, firſt filling this fifth ſide, which I have vanity enough to think will pleaſe you, becauſe I can aſſure you I am now perfectly well, and the return of health has brought with it a flow of ſpirits ſuch as one ought to feel, if it were but to expreſs one's gratitude for the bleſſing.

"It came into my head, upon looking over ſome of thoſe excellent letters I was telling you of, to aſk you whether you do not continue the ſame friendſhip with Mrs. Bargrave that you kept up with Miſs Lynch, at leaſt by correſpondence, with as much ſatisfaction as if ſhe ſtill bore her former name. This matter was once much at your heart; tell me all about it (as the children ſay.) Does not her living in town make you ſometimes wiſh your ſon Harry there? I know you and he are inſeparable; but do not get into ſuch idle mama-panics about him, as I am told you continually do, becauſe panics are endleſs, and make reaſonable filly, and happy people miſerable. You teach him all thoſe principles on which perſons ought to take care of themſelves, and by which they are made worth that care. After this do not be afraid to venture him out of your ſight." Vol. I. p. 304.

"MRS. CARTER TO MISS TALBOT.

"Deal, Aug. 12, 1752.

"Many thanks, dear Miſs Talbot, for that fifth ſide which aſſured me you was quite well. Poor ſoul, that you ſhould ever be ſhut up in a room with ſuch racketting people as Con. Philips, and Jack Connor. It was quite inhuman to confine you to ſuch company; and I can never give my conſent to your ſpending another week in Surry, unleſs you are ſuffered to walk quietly and ſoberly through the world with John Bunyan *.

"You laugh at me for my charity to all kind of people, as ſome folks laugh at me for my charity to all kind of books, and indeed when people tell me they are not wicked, it is with much difficulty I can believe them ſo. However I do not look upon this ſaid Tereſa Conſtantia as abſolutely a ſaint, nor even, as a Scotch captain to the great ſcandal of a friend of mine affirmed to be, *an honour to her ſex*; for ſeriouſly I think her own account proves her a very bad woman, in more inſtances than one. Such as ſhe is, I hear ſhe at preſent keeps a boarding-ſchool at Jamaica. An excellent academy for young ladies!

"* Author of the Pilgrim's Progreſs."

"Miſs

" Miſs Mulſo's viſit was really moſt delightful, only too ſhort. She has an uncommon exactneſs of underſtanding and a lively agreeable turn of converſation, and her conduct ſeems to be governed by the beſt and nobleſt principles. You have often heard her deſcribed by her friend and your friend, and I am ſorry I have no pretenſions to ſay my friend, though we are upon mighty civil terms, and write very handſome poſtſcripts about each other. How truly do you judge of my follies! That doubtful paragraph of yours did really, though I know not why or wherefore, put me into a fright. I had for a moment abſolutely forgot that ſome folks were married, that other folks were galloped away ready to break their necks to look for a wife in ſome diſtant country, and there are upon the whole no folks in the world that trouble their heads about me. And it was not till I ſaw the quiet harmleſs name of Richardſon, that all theſe comfortable conſiderations occurred to my thoughts.

" I cannot ſufficiently thank you for the manner in which you ſpeak of thoſe trifling letters, which have no other merit than having procured me ſuch a treaſure of excellent anſwers. I have often wondered by what happy aſſurance I could venture at firſt to trouble you with an impertinent letter. And what obligations have I not to you for the manner in which you treated that letter, by giving ſo kind an encouragement as made it a means of introducing me to the acquaintance of a family whoſe regard I conſider as one of the principal advantages of my life; to whoſe friendſhip I have been ſo much obliged; and from whoſe ſuperior talents and excellent example I have had the means of ſo much improvement. I always think with gratitude on the obligation I owe Mr. Wright. It was he who firſt excited my curioſity about you, and kindly contributed all in his power to gratify it. All the expectations which he had raiſed fell below my own experience: and that realities may ſometimes exceed our moſt lively imagination, is a uſeful and very pleaſing truth which I have found: but as to that uſeful and pleating truth on which you ſo civilly congratulate me, indeed I have not found, nor deſire to find any ſuch thing. I know you have been angry with me for this minute or more, but your extreme perverſeneſs drives me to ſay all this, for why will you not ſuffer me to enjoy my own opinion about you, conſidering how dear it is to me, and how harmleſs to you. All the grave arguments you make uſe of to prove your own inſignificancy, are thrown away upon me, nor it is poſſible they ſhould convince yourſelf; but there is perhaps in every human mind ſome one peculiar whim, ſome ſtrange oddity by which in ſome inſtance or other it contradicts the judgment of all the world beſides.

" Though I could talk by the hour of Miſs Lynch, I know not what intelligence to give you about Mrs. Bargrave, except what I mention with great pleaſure, that by all accounts ſhe is very

very happy. Though I ſeldom have any information of it from herſelf; ſhe was never very fond of writing, and is now much more negligent than ever, I do not hear from her once in half a year.

"And now, dear Miſs Talbot, I will talk to you about my own happineſſes, becauſe I know you will be pleaſed to hear of them. My father, I thank God, is in better health and ſpirits ſince his return from London than I have known him for years. He has taken a curate, a point we had long been endeavouring to gain, but his great tenderneſs for the intereſts of his family made him defer it. My uncle has made him a preſent of 100l. to enable him to do it without feeling the expence. I could not reſiſt telling you this trait of generoſity becauſe I know you will be particularly pleaſed with it. My uncle has declared he has further intentions for the advantage of the family; for theſe we feel obliged, but they cannot make any of us half ſo happy as what he has done for my father's preſent eaſe and comfort.

"You are very good to warn me about my fooliſh panics for my pupil, and to prove I endeavour to mend, I ſhall leave him to go to the races, though I think it more than probable in the midſt of the aſſembly, I ſhall wiſh the muſic over, and be longing to hear him ſtunning my ears with Greek and Latin." Vol. I. P. 307.

But we have hitherto taken no notice of Mrs. Veſey, a third bright ſtar in this happy conſtellation. She is repreſented as of a vivid and brilliant imagination, ſo much ſo as to have been called by her intimate friends the Sylph. She had unhappily imbibed ſome doubts concerning revealed religion; theſe, however, were gradually removed by her intercourſe with Mrs. Carter, to whom ſhe attributed her hopes of future bliſs. The letters of this lady in all reſpects do her honour, and perhaps her claims as a poet are little inferior to thoſe of her correſpondent. The Ode to Humanity, with which the work cloſes, is undoubtedly of ſuperior merit.

The admirers of theſe excellent females are ſo very numerous, and ſo remarkable are they for the warmth of their attachment to their deceaſed friends, that there cannot be the leaſt doubt of the extenſive circulation of theſe volumes, neither will they whiſper the complaint that the work is too much extended. Some readers may, however, be of a different opinion.

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ART. VII. *A Practical Dictionary of Domeſtic Medicine, compriſing the lateſt Diſcoveries relative to the Cauſes, Treatment, and Prevention of Diſeaſes, with a popular Deſcription of Anatomy, Caſualties, Chemiſtry, Cloathing, Dietetic, Pharmacy, Phyſiology, Surgery, Midwifery, Therapeutics, &c. By Richard Reece, M. D. Member of the Royal College of Surgeons in London.* Royal 8vo. 18s. Longman. 1808.

IT has been the object of the preſent times to make knowledge as acceſſible as poſſible, and to offer it to the public in the moſt convenient and compendious way. For theſe purpoſes the form of a Dictionary has been found to be the moſt advantageous; and dictionaries have accordingly been multiplied, in every department of learning. Even the general dictionaries, which comprehend all arts, ſciences, and hiſtories, have now increaſed almoſt beyond number. Nor has Medicine wanted her particular dictionaries, from the three large folios of Dr. James, a work of ſingular merit in its day, to the more portable and convenient production of Motherby, ſo frequently amended by ſucceſſive editors. Theſe, however, are ſtrictly profeſſional works, and give a large proportion of ſpace to the explanation of technical terms, little intereſting to the general ſtudent, and not always even to the profeſſion itſelf. But medicine has long been uſed to aſſume a more popular form, and to be offered even to unprofeſſional readers. In this ſpecies of writing the example was ſet by Lord Bacon, Sir. Thomas Elliot, Dr. Robert Recorde, and others; and in modern times ſyſtems of Domeſtic Medicine have been multiplied to a conſiderable extent. Dr. Reece is one of thoſe who have produced works of this kind, and his production entitled "The Medical Guide," formerly commended in the Britiſh Critic*, has already paſſed through ſeveral editions. Encouraged by this ſucceſs he has ventured to proceed, and has here produced, we believe, the firſt popular Dictionary of Medicine. It has been doubted by judicious perſons whether domeſtic medicine be not attended by many more dangers than advantages; but they who think it uſeful will certainly allow that it cannot be preſented in a more convenient form than that of a Dictionary.

* Vol. xxii. p. 436.

The present work appears on inspection to be at once a dictionary of the materia medica, and materia alimentaria; with general accounts of diseases, their symptoms, and the modes of treatment, and such articles on anatomy as are sufficient to give a popular and introductory notion of it. The class of society to which the author seems particularly desirous to recommend his book is the clergy, whose local situation frequently makes a slight degree of medical knowledge absolutely necessary, to give the first check to a disorder before more efficient aid can be obtained. With this view he has obtained the support of the archbishops and several bishops, and other respectable clergy; who doubtless think with him, that some aid of this kind may be wanting, to many who are inclined to give assistance if they knew the means. But let not any clergyman or other unprofessional man, venture to go far upon such information as can be gained from this or any similar work: and let their proceeding, where they think it necessary to do something, be guarded by the strictest caution, not to do too much. Let them keep always on the safe side, and then as men accustomed to study and research, the clergy will perhaps be able to draw as much advantage from printed information as any inexperienced practitioners. We shall give a specimen of this work from the article Baths; in which the remarks of the author, both on cold and hot bathing, appear particularly judicious. After stating the occasional benefit of the former, he cautions the reader against the too indiscriminate use of it.

"The cold bath," he says, "between 65 and 32 of Fahrenheit is not, strictly speaking, a dietetic remedy, nor are its effects so much calculated for the healthy and robust, as for the infirm and diseased, under peculiar circumstances.——This should not induce persons to try that remedy indiscriminately, or without proper advice. On the contrary, in all those cases where the cold bath might repel certain eruptive humours, which nature determines towards the surface of the body, it cannot be resorted to without danger. Apoplexies have been the frequent consequences of the unwary use of the cold bath, more frequent indeed than is generally suspected; and yet the popular opinion still prevalent is, that there can be no better practice than to plunge into the cold bath at all times, and in all states of the body, in order to strengthen the nerves. Children especially are indiscriminately accustomed to it from their infancy, to restore them to that degree of bodily vigour for which our ancestors were famed. That many children, by the daily practice of bathing them in cold water, grow and continue healthy and strong, proves as little as that many infants become vigorous and robust

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in the moſt unwholeſome climates, and under the moſt unfavourable management.—In general, all artificial plans of hardening and bracing the bodies of children are commendable only when the child ſhews no ſtrong or laſting averſion to them."——

"*Warm Bath.* The *warm*, that is, in the tepid or lukewarm ſtate, being about the temperature of the blood, between 96 and 93 of Fahrenheit, has uſually been conſidered as apt to weaken and relax the body; but this is certainly an ill-founded notion. It is only when its heat exceeds that of the human body (as in the *hot bath*, and *King's Bath*, at *Bath*, both of which are from 18 to 20 degrees higher than blood-heat) that the warm bath *can* produce a debilitating effect. Indeed baths of the above immoderate heat ought not to be uſed in their natural ſtate, that is, without reducing their temperature by cold water, except in particular caſes, and under the immediate advice of a phyſician. On the contrary, the lukewarm or tepid bath, from 85 to 96 is always ſafe; and is ſo far from relaxing the tone of the ſolids, that it may be juſtly conſidered as one of the moſt powerful and univerſal reſtoratives with which we are acquainted. Inſtead of heating the body it has a cooling effect; it diminiſhes the quickneſs of the pulſe, and reduces it in a greater proportion, according as the pulſe has been more quick and unnatural, and according to the length of time the bath is continued. Hence tepid baths are of eminent ſervice, where the body has been over-heated, from whatever cauſe; whether after fatigue from travelling, ſevere bodily exerciſe, or after violent exertion and perturbation of mind; as they allay the tempeſtuous and irregular movements of the body and conſequently in the ſtricteſt ſenſe, invigorate the ſyſtem."

Very uſeful appendages to this Dictionary are the "Hiſtory of popular Medicine," ſubjoined to the Preface: the "Preliminary Inſtructions," with "General queſtions to patients," P. 25, and the Appendix containing firſt, a tabular view of Drugs, and afterwards an abridged Pharmacopœia. Some ſlight ſymptoms of haſte appear in the publication, as the omiſſion of ſeveral articles, ſince furniſhed in a ſupplemental half-ſheet; and the entire omiſſion of Eryſipelas, or St. Antony's Fire: ſuch imperfections will doubtleſs be removed when the author ſhall perceive the deficiency, as we know, from his former work, that he cannot want the materials.

ART. VIII. *The Grounds on which the Church of England ſeparated from the Church of Rome reconſidered, in a View of the Romiſh Doctrine of the Euchariſt; with an Explanation of*

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the antepenultimate Anſwer in the Church Catechiſm. By Shute, Biſhop of Durham. 8vo. 46 pp. 1s. Rivingtons. 1809.

THE able charge of the Biſhop of Durham, on the grounds of the ſeparation of our Church from that of Rome *, occaſioned an anonymous tract of remarks by ſome zealous Romaniſt. An anonymous anſwer followed, with an anonymous vindication of the firſt, and another reply †. But the Biſhop, though well defended by one of theſe writers, did not feel it conſiſtent with his dignity to acquieſce entirely in an anonymous defence: and has therefore reſumed the argument in perſon. The clearneſs and force, with which he has performed this voluntary taſk, are not a little remarkable; and we have great ſatisfaction in making known the plan and moſt important parts of this valuable tract.

It is properly addreſſed to the Clergy of the Dioceſe of Durham, to whom the original charge was delivered, in 1806, and the learned author ſays, "I purpoſe communicating with you on the other ſubjects of my charge, as health, leiſure, and opportunities may enable me." That health and every advantage may abundantly be granted to this venerable defender of Proteſtants, will be the wiſh of multitudes, beſides ourſelves. The preſent tract has theſe diviſions. 1. Reaſons againſt the literal ſenſe of the words, *This is my Body.—This is my Blood.* 2. Reaſons againſt the miracle implied by the literal ſenſe. 3. Of the adoration of the Hoſt. 4. Of the denial of the cup to the laity. 5. An explanation of the antepenultimate anſwer in the Church Catechiſm. The reaſons are ſuch as, in our opinion, obſtinate prejudice alone can reſiſt, and the illuſtrations of them are in the higheſt degree ſtriking: but neither will admit of abridgement. We turn rather to that detection of the Popiſh remarker's diſhoneſty, (why ſhould the right word be avoided?) which, though expoſed by the author of the "*Letters*," &c. is here more clearly demonſtrated. The *remarker* has the aſſurance to quote Pope Leo the Great, in the 5th century, to prove that the ſacrament was commonly received in one kind, in his time: when the direct object of his words was to point out that the Manicheans might be detected by their *ſingularity* in refuſing the cup.

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* Reviewed, Brit. Crit. Vol. xxix. p. 257.

† See theſe four noticed together; Brit. Crit. xxxii. p. 422.

"The words of Leo are to this purpoſe, ſpeaking of the Manichees; "when, in order to diſguiſe their unbelief in Chriſtianity, they preſume to attend our religious meetings, they ſo manage themſelves, that ſometimes, more effectually to impoſe on the public, they receive with their unworthy mouth the body of Chriſt, but the blood of our redemption they utterly refuſe to drink." If the communicants had been at liberty to receive "either both kinds or one," or if it had been uſual for others to decline the cup, the Manichees would never have been cenſured for their refuſal. The author of the Reply obſerves, that, "as they wiſhed to eſcape the obſervation of the public, they muſt have communicated like others;" and then paſſing from a wrong interpretation to a worſe inference, concludes that "many among the Chriſtians were accuſtomed to communicate in like manner." A more ſhameleſs inſtance of ſophiſtry was never practiſed on the credulity of readers, who do not take the pains to verify quotations. This refuſal to drink the wine at the Sacrament, inſtead of receiving any countenance from Chriſtian Communicants, was the very badge of hereſy. Leo, in the words, which immediately follow the paſſage above quoted, enjoins the clergy to "obſerve the conduct of the Communicants in order that theſe men being thus marked and diſcovered by their ſacrilegious behaviour, may be expelled from the ſociety of the faithful by the authority of the Church." It is evident, that ſo far is the teſtimony of Leo from affording any proof of its having been cuſtomary in his time to communicate in one kind at Church, that this very act was conſidered by him as a mark of hereſy, and cauſe of excommunication." P. 23.

In a ſimilar manner the Biſhop detects the *Vindicator*, doubtleſs the ſame as the *Remarker*, in perverting the ſtatute of Edward VI. which permits the adminiſtration of the ſacrament in one kind, in caſes of exigence, into a general authority for ſo adminiſtering it; and on this his Lordſhip juſtly yet humanely obſerves:

"The perverſion of Leo's condemnation of communion in one kind into a defence of ſuch practice, and the converting of a proteſtant ſtatute, expreſsly enacted for enforcing the adminiſtration of the Sacrament in both kinds, into a juſtification of the Romiſh Communion in one kind, are inſtances of groſs miſrepreſentation not eaſily to be paralleled; for which I wiſh the writer no other ſcourge than the conviction of his own mind, that the cauſe, which he is defending, is not the cauſe of truth. And in hopes of contributing to ſo deſirable an iſſue, which I wiſh in the moſt perfect ſpirit of Chriſtian charity, I will conclude this part of my ſubject in his own words: "The man, who employs miſrepreſentation,

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who perverts the teſtimony of ancient writers, muſt be conſcious of the falſehood of his creed *." P. 35.

The diſtinction between ſpiritually receiving the body of Chriſt, and corporeally receiving it, is clearly and accurately ſtated; and the conſequences admirably followed up; namely, that, according to our doctrine, Chriſt is received only "*by the faithful*," whereas under the doctrine of tranſubſtantiation, he muſt be received by every perſon who eats the conſecrated bread, whether he be a believer or an unbeliever. The concluding ſentence of the tract is ſo perfectly juſt, and yet ſo moderate, that we cannot omit to inſert it.

"The remark †, which the Vindicator makes on the ſuppoſed obſcurity of one of our church articles, (which from mere prejudice of education and pre-occupation of mind he does not underſtand), on the framers of the articles, on the venerable fathers of the reformation, and on the conduct of the eſtabliſhed church, deſerves a much ſeverer cenſure than I am diſpoſed to paſs on it. I will only add, that the manner, in which the Remarker and his friends ſpeak of the Reformation, is very unbecoming the members of a tolerated church, and very unworthy of the toleration, which they enjoy.

"I do not by any means grudge them the toleration, with which they are by law indulged. I wiſh them, as our fellow Chriſtians, every degree of toleration, ſhort of political power and eſtabliſhment; and as a ſincere friend to free enquiry, I am not ſorry to ſee them employed in defending, as far as they can, the diſtinguiſhing doctrines which ſeparate the churches of England and of Rome. Much good may reſult from it to the ingenuous and candid of their communion. The religion of Proteſtants has nothing to fear from it, as I truſt I have abundantly ſhewn in the few pages, which I here ſend you." P. 44.

It gives us great ſatisfaction to acknowledge in this tract the full powers of the diſtinguiſhed author's mind, and the pledge even of ſtill further exertions in the cauſe of truth, the reformation, and the Church of England.

"* Letter to a Clergyman, p. 46."

"† Vindication, p. 28."

ART. IX. *Hiſtoriæ Anglicanæ, circa tempus Conqueſtus Angliæ, à Gulielmo Notho, Normannorum duce, Selecta Monumenta. Excerpta ex magno Volumine, cui titulus eſt,* "*Hiſtoriæ Normannorum Scriptores Antiqui,*" *à doctiſſimo viro Andrea Ducheſne, Turonenſi, olim edito, Luteliæ Pariſiorum, Anno Domini Jeſu Chriſti* 1619. *Cum plurimis notis, Anglico Sermone, ad illuſtrandum textum conſcriptis, a Franciſco Maſeres, Anglo, Curiæ Scaccarii Regis Magnæ Britanniæ in Anglia, Barone quinto.* 4to. 453 pp. 1l. 8s. White. 1807.

THIS very uſeful and judicious volume has been too long unnoticed. It contains a ſelection of tracts from the Scriptores Normannorum of Ducheſne, taking ſuch only as relate to the tranſactions of the Normans in England. It is therefore eſſentially connected with our hiſtorical collections, and muſt be the more acceptable, as the original work, a folio of 1104 pages, has been printed only once, and has therefore become ſcarce and dear. The tracts are ten in number, of the ſubjects of which we ſhall give a ſhort account.

1. "*Emmæ &c. Encomium.*" The Encomium of Emma, widow of Canute or Knute, King of England, daughter of Richard I. Duke* of Normandy, and mother of Harde-Knute, then invited to ſucceed Harold I. in the throne. Written about 1040, and containing an account of events from 1013 to that time. The author unknown. Pag. 3.

2. "*Geſta Guillelmi, Ducis*" &c. The Acts of William, Duke of Normandy and King of England, written by William of Poitiers, Archdeacon of Liſieux. A ſmall part of this is wanting at the beginning; but it ſtill commences with 1083, when William was only eight years old, and extends through 1066, the memorable year of the conqueſt, where it terminates abruptly. It is much to be wiſhed, as Baron M. obſerves, that another copy of this hiſtory might be found, ſince we have the teſtimony of *Ordericus Vitalis*, almoſt a contemporary writer, that it originally extended to 1070. The MS. uſed by Ducheſne had belonged to Sir Rob. Cotton. P. 37.

3. "*Excerpta,*" &c. Theſe are only extracts made by the editor, from a large eccleſiaſtical hiſtory, by the above-mentioned *Ordericus Vitalis*, a monk of *St. Evroult*, in Nor-

* The learned editor contends that Earl was the proper title at that time, though Duke ſo much prevails in the hiſtories.

mandy, which occupies more than half of Ducheſne's large volume. The preſent editor has extracted only that part of it which relates to the Norman conqueſt, and the meaſures taken by William to eſtabliſh his authority; being the events moſt likely to be intereſting to the lovers of Engliſh hiſtory. P. 169.

4. "*Annalis hiſtoria*," &c. A ſhort yearly chronicle of public events from 633 to 1293; from a MS. found in the monaſtery of *St. Stephen at Caen. (Cadomenſis)*. P. 355.

5. A liſt of eminent Normans who had reſided in England in the reign of Edward the Confeſſor, having been originally invited and encouraged by him. P. 367.

6. The liſt of the military followers of William, copied from the roll of Battle Abbey. The authenticity of this liſt, though preſerved in the monaſtery built by William in commemoration of his victory, has been doubted by Camden and others. Ibid.

7. Another liſt of the followers of William, taken from a manuſcript hiſtory, written by John Brampton, Abbot of Jorval, about the year 1199. Pag. 371.

8. A liſt of the great Norman chiefs and landholders in England, who were living in the twentieth or laſt year of William I., the title is, "Magnates Superſtites anno xx. regis Willelmi Conquæſtoris; et quibus in Comitatibus terras tenuerunt." P. 373.

9. "*Catalogus nobilium*," &c. A larger liſt of all the tenants *in capite* under William in the ſame year, amounting to 447, and taken from Domeſday book. P. 374.

10. An account of the pedigrees of the Kings, Dukes, Earls, and other noble perſons who are mentioned in the *Scriptores Normannici*, from whom moſt of the Kings and noblemen of high rank and ancient families, both of France and England, are deſcended. P. 387.

Among theſe tracts, only the three firſt are of any length; and the moſt conſiderable is that extracted from Ordericus Vitalis. But a large part of the bulk of the preſent volume is made up of notes and illuſtrations written in Engliſh by the editor. Theſe are altogether of great extent, and though the appearance of Engliſh notes to a Latin book is ſomewhat unuſual, they are probably the more valuable for it; ſince the author could diſcuſs and remark more at eaſe in a familiar language, than in the trammels of claſſical expreſſion. Foreigners may perhaps complain that *they* ought to have been conſidered in the writing of the notes;

and they may alledge certainly, that the Engliſh who could read the Latin text might alſo have read Latin notes. But the foreigners, who are curious reſpecting the *minutiæ* of Engliſh hiſtory, are perhaps a very ſmall number. The materials of theſe notes are taken from Ingulphus, William of Malmſbury, Willielmus Gemmeticenſis, Eadmerus, and other writers nearly contemporary with the events; and evince great attention and reſearch. The editor has alſo added in the margin brief heads of the principal hiſtorical matters, to facilitate reference, beſides ſome uſeful indexes. From a great abundance and variety of curious notes, we ſhall extract the following, to ſhow our readers what kind of proviſion is here made for their information and amuſement. On a line in an epitaph given by Ordericus Vitalis, we have this note,

"*Potavit trifido fonte Philoſophico.* The word *potavit* is here uſed in the ſenſe of *implevit*, or *implevit potu*, that is filled him, or ſupplied him with large draughts of ſcience or philoſophy. The expreſſion *trifido fonte Philoſophico* alludes to the three branches of learning then uſually taught in monaſteries and univerſities, to wit, *grammar, logick, and rhetorick.*

"The curious reader will probably be pleaſed with the peruſal of the following paſſage, from the Continuation of Ingulphus's Hiſtory of Crowland Abbey, written by *Petrus Blæſenſis*, or Peter of Blois, in the reign of King Henry I. in which the author gives us an account of the firſt riſe of the Univerſity of Cambridge, which was owing to a deputation of three learned French, or Norman, or other foreign monks from Crowland Abbey, namely, Friar Odo, Friar Terrick, and Friar William, who were ſent by Joffrid, Abbot of Crowland, to his manor of Cottenham, near Cambridge, to teach the young people in the neighbourhood grammar, logick, and rhetorick. Theſe three monks went every day from Cottenham to Cambridge, and there hired a barn, in which they taught thoſe ſciences to a great number of ſcholars, who reſorted to them, not only from the town of Cambridge, but from all the country in the neighbourhood." P. 199.

Then followed the paſſage of Ingulphus, in the original Latin, which, being very long, we ſhall not tranſcribe. At page 232 is a curious note on the mode of appointing Biſhops and Abbots, by the Conqueror, who did it without any election, only by preſenting the ring and paſtoral ſtaff, following in that matter the example of his predeceſſors. This is ſucceeded by another in page 241, for the ſake of ſolving an apparent contradiction to it. A very valuable note on manors occurs at p. 255, in which it is explained why ſince

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the year 1290 *, no new manors have been created, nor can be legally formed. To theſe, however, on account of their length, we muſt be content to refer. Several notes conſpire to prove that England had an extenſive trade, and great conſequent wealth, at the time of the conqueſt; ſee particularly thoſe on pp. 157, 161, and 198. But a calculation at page 258 ſeems to carry it beyond all bounds. Ordericus Vitalis ſays, that there was paid daily to William, "mille et ſexaginta libræ ſterilenſis monetæ, ſolidique triginta, et tres oboli, ex juſtis redditibus Angliæ," beſides preſents, fines, &c. From which, reckoning the value of money as twenty times greater than now, Baron Maſeres calculates that his revenue muſt have been equivalent to 27 or 28 millions ſterling. But the reſult ſtartles himſelf, and he adds, "ideò quære."

The following derivations are probably juſt. The hiſtorian ſays of Robert of Normandy, that he was ſhort and fat, "unde vulgo *gambarom* cognominatus eſt, et *brevis-ocrea*." "The word gambarom," ſays the editor, "is compounded of the two French words *jambe* and *ronde*, and means *round-legs*, or *thick-legs*; and the expreſſion *brevis-ocrea* is a tranſlation of the French word *court-hoſe*, which means *ſhort-boots*, and is the ſurname, or nickname, by which all the hiſtorians tell us that Robert of Normandy was diſtinguiſhed." *Gambarom* was rather puzzling; the other was eaſy. But we muſt pauſe, recommending the volume to the lovers of Engliſh hiſtory, who doubtleſs will receive it with pleaſure.

ART. X. *Lectures on the four laſt Books of the Pentateuch, deſigned to ſhew the divine Origin of the Jewiſh Religion, chiefly from internal Evidence. In three Parts. 1. The Authenticity and Truth of the Hiſtory. 2. The theological, moral, and political Principles of the Jewiſh Law. 3. A Review of Objections. Delivered in the Chapel of Trinity College, Dublin, at the Lecture eſtabliſhed by the Provoſt and ſenior Fellows, under the Will of Mrs. Anne Donnellan. In two Volumes.*

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* An expreſſion here uſed confirms what we had ſuſpected before we came to it, namely, that this work has been long paſſing through the preſs. The author ſays ſince 1290, "which is now *near* 500 years ago." Conſequently this was written, and perhaps printed, before the year 1790.

By the Rev. Richard Graves, D. D. M. R. I. A. Senior Fellow of Trinity College, Dublin, and Chaplain to his Grace the Duke of Richmond, Lord Lieutenant of Ireland. 8vo. 16s. Cadell & Co. 1807.

ON reading the title of this book, almoſt every perſon will be inclined to aſk, why is it confined to the four laſt books of the Pentateuch? why was not the firſt alſo comprehended? ſince they appear altogether to conſtitute a whole, almoſt inſeparably united. To theſe queſtions the author of the work muſt give his own reply.

"Some friends, whoſe judgment I moſt highly reſpect, have ſtated to me, that I ought to have included the book of Geneſis in my plan, and that even now, I ought to prefix ſome preliminary lectures on this important part of ſacred hiſtory, before I ſubmit this work to the public. To them I anſwer, that the hiſtory of *the four laſt* books of the Pentateuch forms *one* ſubject perfectly diſtinct from the hiſtory of the book of Geneſis, except ſo far as it is connected with the account of the fall of man, in the grand œconomy of Grace. The evidence of the divine original of the Moſaic Law may therefore be clearly exhibited, without including the conſideration of the facts recorded in the book of Geneſis. I add, that, in the natural order of reaſoning, the divine miſſion of Moſes ſhould be proved by its peculiar evidence, *before* the truth of the antecedent facts can be decidedly admitted, becauſe the credibility of the facts recorded in this hiſtory muſt always chiefly reſt on the authority of their inſpired hiſtorian, which I have here endeavoured to eſtabliſh. I truſt therefore [that] this work will be found one diſtinct and unmutilated ſyſtem, embracing the full extent of the ſubject it profeſſes to diſcuſs." P. xv.

Not content with theſe reaſons for omitting the conſideration of the Book of Geneſis, the author further pleads inability to handle a ſubject ſo intimately connected with geology, phyſics, and other daily increaſing branches of knowledge. Conſidered in this point of view, there is certainly abundant matter for a ſeparate work on the book of Geneſis; and the preſent may be received as excluſively deſigned to prove (if the title had not been pre-occupied) *the Divine Legation of Moſes*. To the celebrated production which claims that title, this indeed bears little reſemblance. It will neither alarm the reader with paradoxes, nor aſtoniſh him with diſcoveries. It does not wander from darkneſs to light, and from light to darkneſs—"ut ſpecioſa dehinc miracula promat," but it purſues a regular and even courſe of reaſoning, in a very uſeful and convincing manner: and when

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the authors come upon the ſame ground, namely, the knowledge of a future ſtate contained in the Old Teſtament, we are inclined to think that the ſober reaſoner is happy enough to correct the errors of the bold diſcoverer. This we ſhall particularly exemplify, when we come to that part of the work.

Dr. Graves has divided his work into three diſtinct parts, which are theſe, I. On the authenticity of the Pentateuch, and the truth of the Hiſtory, both of common and miraculous events contained in the four laſt books of it. II. On the theological, moral, and political principles of the Moſaic Law, vol. i. p. 241. III. A Review of the chief objections, which have been advanced againſt the divine original of the Moſaic Law*, vol. ii. p. 33. Theſe parts are divided into ſeparate Lectures, and the Lectures ſometimes ſubdivided into ſections, which diviſions appear to have conſtituted the original Sermons, as preached at Trinity College Dublin †.

In treating of the authenticity of theſe ſacred books, which is his firſt topic, the author reſorts to the beſt proofs which the nature of the enquiry admits. He proves the reception of the books from the preſent time back to the captivity, and from thence in the ſame retrograde progreſſion to the time of Joſhua; ſhowing that there was no point of time in all thoſe periods, in which they can be ſuppoſed to have been forged. He then conſiders the nature of the hiſtory, ſo far as it is not miraculous, and the remarkable proofs of honeſty and impartiality exhibited by the writer. He next, by an argument avowedly ſimilar to that of Paley in his *Horæ Paulinæ*, (to the ſingular excellence of which Doctor G. bears the ſtrongeſt teſtimony) urges the compariſon between the book of Deuteronomy, which recapitulates certain parts of the three preceding books, and thoſe books themſelves; marking the nice coincidences, and real agreement in ſpite of apparent contradiction, in a manner that is very convincing. The direct narrative, he obſerves, in the three firſt books,

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* Theſe titles, which ſtand at the head of the three parts in this work, ſhould have been printed alſo in the table of Contents which would have marked the arrangement with more diſtinctneſs.

† In conſequence of a Legacy of 1243l. bequeathed to the College of Dublin, by a Mrs. Anne Donnellan, for the general purpoſes of "encouraging religion, learning, and good manners," the Provoſt and Fellows have eſtabliſhed the Lecture at which theſe Sermons were preached,

was written at the time of the tranſactions, the recapitulation was delivered at a period long ſubſequent; namely, 40 years after the earlieſt of the preceding events. This mode of proof is thus developed.

"The former was intended to record all the particulars of the events, moſt neceſſary to be known; in the latter it was intended to notice only ſuch particulars, as the immediate object of the ſpeaker in addreſſing the people, rendered it expedient to impreſs upon their minds. In each, the laws are intermixed with the facts, and both laws and facts are referred to, for different purpoſes and on different occaſions. This gives room for comparing theſe ſtatements and alluſions, and judging whether they agree in ſuch a manner, as appears to reſult, not from the artifice which forgery or falſehood might adopt, but from the conſiſtency of nature and truth. We may thus weigh the different teſtimonies of the ſame witneſs, delivered at different times, and on different occaſions, and judge, as it were by a croſs examination, of their truth. And we may remark, that if a coincidence appears in minute and unimportant circumſtances, it is therefore the more improbable it ſhould have been deſigned; alſo, the more indirect and circuitous it is, the leſs obvious it would have been to a forger or compiler. If the ſituations in which the writer is placed, and the views with which, at different times, he alludes to the ſame facts are different, and the terms which he employs are adapted to this difference in an artleſs and natural manner, this is a ſtrong preſumption of truth. Finally, if the direct narrative and the ſubſequent references and alluſions appear, in any inſtance to approach to a contradiction, and yet, on cloſer inſpection, are found to agree, this very ſtrongly confirms the abſence of art, and the influence of truth and reality." Vol. i. P. 97.

This mode of compariſon is purſued with conſiderable ingenuity, and ſome very new as well as ſtrong proofs are produced by it. Of all the inſtances ſo examined the moſt remarkable perhaps is the laſt, where an apparent contradiction reſpecting the puniſhment of Korah, Dathan, and Abiram, is ſhown to ſupply a real and unexpected coincidence. See p. 155. We think the author deſerves great commendation for the uſe he has thus made of this very ſubtile but convincing ſpecies of argument, ſuggeſted by Paley. The remaining Lectures of this part are employed to prove, firſt, that the common events of this hiſtory are incredible without the miraculous, but with them form a natural and conſiſtent narrative; and laſtly, that the permanent rites of the Jews confirm thoſe very tranſactions, on the principle of Leſlie's four rules; which indeed were originally drawn up with a view, in part, to thoſe circumſtances.

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In the ſecond part of his work Dr. Graves treats, very much at large, on the theological, moral, and political principles of the Moſaic Law, and undertakes to prove that it is altogether a ſcheme of government worthy of the divine Author to whom it is aſcribed; and that its eſtabliſhment at ſo early a period, and amongſt a people apparently ſo incapable of inventing it, as the Jews, tends ſtrongly to atteſt its divine original. Through the detail of theſe proofs we cannot undertake to attend the learned and ingenious author: but ſhall paſs on to the third part, which is the general review of objections.

In this part, which is peculiarly uſeful, on account of the popular nature of the objections to which he replies, the author conſiders firſt the ſeverities employed againſt the Canaanites, both with reſpect to the ſufferers, and to the Jews, who were commanded to deſtroy them. Secondly, the objections againſt the Moſaic miracles, drawn from the frequent idolatries of the Jews. Thirdly, the objection againſt the Moſaic Law, for employing only temporary ſanctions; which Warburton, with ſo much adroitneſs converted from an argument againſt the miſſion of Moſes, to the ſtrongeſt proof for it. Fourthly, the objection to Judaiſm from its being confined to a ſingle nation, and from it being afterwards ſuperſeded by the Goſpel. Laſtly, the objection which is drawn from the ſuppoſed inconſiſtency of the Jewiſh and Chriſtian ſyſtems. It is eaſy to ſee how very wide a compaſs muſt be embraced by an author who undertakes to reply to all theſe objections; and how much of important matter muſt be compriſed in ſuch diſcuſſions. We muſt content ourſelves with adverting particularly to the parts in which the author treads upon the ſame ground with Warburton. That bold and original writer, with that characteriſtic intrepidity, which diſtinguiſhes all his works, took by choice as his principal medium of proof to eſtabliſh the divine Legation of Moſes, the very circumſtance objected by unbelievers to his ſyſtem of laws, as proceeding from divine authority; namely, that the ſanction of rewards and puniſhments in another life is wholly omitted in it: deducing from this omiſſion the abſolute neceſſity of a particular providence to ſupport a ſyſtem, which was deprived of that aſſiſtance. The preſent author does not go ſo far, but connects the two circumſtances together, in the way which will be ſeen in the following paſſage, and which ſome will think more natural.

"That there is a cloſe connection between the extraordinary providence by which the Jewiſh Law was ſupported, and the omiſſion of future rewards and puniſhments in the ſanctions by

which the inſpired lawgiver enforced its obſervance, was I believe firſt perceived by this able writer; though when ſtated it appears not only undeniable, but obvious. It does not however appear to me, that the reaſoning of this celebrated prelate eſtabliſhes his concluſion as certainly and clearly as he himſelf ſuppoſes, or that the omiſſion of a future ſtate of retribution in the ſanction of the Moſaic Law, will *ſingly and independently prove*, that an *immediate* and *extraordinary* ſanction muſt have ſubſiſted. It appears to me, [that] a concurrence of circumſtances may be conceived, where ſuch a concluſion would not follow, from the omiſſion of future ſanctions; becauſe the good effects generally reſulting in the preſent life from virtue, particularly from the obſervance of our ſocial duties, and the correſponding pernicious conſequences of vice, may form a certain degree of preſent ſanction to the moral precepts of religion, even without any certainty of an immediate extraordinary Providence; and that the puniſhments of civil law, and the protection of the civil magiſtrate, may ſupply an additional *preſent* ſanction to the practical part of religion, and give ſome authority to its poſitive inſtitutions. True it is, both theſe ſanctions muſt neceſſarily be very inadequate, and the ſyſtem of religion founded on them muſt be very imperfect; yet a ſtate may be ſuppoſed to commence, and to continue at leaſt for a conſiderable length of time, even with a ſyſtem of religion thus imperfect, and a degree of ſanction thus inadequate; and if we ſuppoſe a legiſlator to find a nation indiſpoſed to receive the belief of a future ſtate, while he feels that he has no pretenſions to the aid of an extraordinary Providence, it is not incredible, that he may endeavour to make the beſt he can of ſo diſadvantageous a ſituation, and promulgate a ſyſtem of religion and policy, relying only on abſtract reaſon to prove the exiſtence of ſome ſuperior power, who prefers virtue to vice, and ſanctioning his laws only by civil penalties. Conceiving this combination of circumſtances poſſible, I do not concur with the learned Warburton, when he maintains, that the omiſſion of a future ſtate in the religious ſyſtem of a legiſlator, is *ſingly* and *directly ſufficient* to *prove* that ſyſtem ſupported by an extraordinary Providence; but I do moſt fully coincide with him in thinking, that the particular circumſtances of the Jewiſh legiſlator, and the particular nature of the ſyſtem he eſtabliſhed, are ſuch, that no ſuch hypotheſis can be at all applied to account for the omiſſion of future ſanctions in the Moſaic Law; and that nothing but the reality of an extraordinary providence, clearly experienced both by the legiſlator and the people, could have originally eſtabliſhed, and afterwards preſerved that ſyſtem, notwithſtanding the omiſſion of a future ſanction. And I contend, that the *reality of an extraordinary Providence* being *eſtabliſhed* by *unqueſtioned teſtimony*, and by the general nature of the Moſaic code, we can thence *ſatisfactorily account* for the omiſſion of a future ſanction, and that this is the *only way* in which

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it can be accounted for; ſo that *ſuch omiſſion*, far from being inconſiſtent with the divine original of the Jewiſh diſpenſation, reſults from the operation of that extraordinary providence, which attends ſuch divine original. In a word, Warburton conſiders the omiſſion of a future ſanction, as a *medium* from which, *independent of all other proofs*, an extraordinary Providence may be proved to have attended the Jewiſh diſpenſations; I conſider it only as a *fact*, for *which an extraordinary Providence*, (the *reality* of which ought to be *proved from other ſources*,) will *ſatisfactorily account*. Vol. II. P. 206.

The author proceeds, to give his opinion of the talents and character of Warburton with a great degree of truth.

"I have thus endeavoured clearly and briefly to explain, how far I diſſent from, and how far I adopt the general argument of this celebrated prelate; and I am the more anxious to do this, becauſe I do not recollect, that any writer on this ſubject, has viewed that argument with an impartial and unprejudiced mind. While its author lived, his ſplendid talents and extenſive learning, raiſed in his followers and defenders, ſuch enthuſiaſtic admiration, they could not perceive or at leaſt would not allow, he had been in the minuteſt point erroneous; while the keenneſs of his controverſial aſperity, the loftineſs of his literary pretenſions, and the paradoxical form in which he too frequently choſe to cloath his opinions, rouſed in his anſwerers a zeal of oppoſition, which would ſometimes yield him no credit for the diſcovery of any truth. Time, ſhould now enable us to view him in his true light: in reaſoning, ſagacious yet precipitate; in criticiſm, ingenious, but not unprejudiced; his comprehenſive view ſometimes embraced in the proceſs of his inquiries, too wide an extent; while his quick imagination, ſometimes led him to combine his arguments with too ſlight a connection: but when he directed to any one grand point his undivided and unprejudiced attention, he frequently diffuſed over it the radiance of genius, and diſcovered the receſſes of truth. Happy had his humility been equal to his talents, and had his temper been as calm and tolerant, as his underſtanding was luminous and penetrating: his reſearches would then have been conducted with more caution and impartiality, would have produced more unexceptionable concluſions, and been attended with happier ſucceſs." P. 209.

It will be ſeen then that the preſent writer agrees with Bp. Warburton in the fact, that "Moſes did not ſanction his laws by the promiſe of future rewards and puniſhments." But he contends, that his hiſtory proves ſufficiently that he believed in a future ſtate of retribution, (which Warburton himſelf admitted) and ſtill further, that it contains ſuch proofs of it as muſt naturally ſuggeſt it to every ſerious

and

and reflecting mind; though, he add, "with leſs clearneſs than the ſucceeding works of the Old Teſtament, which exhibit this great truth with a perpetually increaſing luſtre; till by David, Solomon, and the prophets, it was ſo authoritatively revealed, as to become an article of popular belief, and practical influence among the Jewiſh people, and thus prepare the way for the reception of the Goſpel-ſcheme." Theſe latter aſſertions, in which he is directly oppoſed to his great predeceſſor, Dr. G. afterwards undertakes to prove by a long induction of particulars; and though we do not always think him happy in the choice and enforcement of his proofs, yet on the whole he has thrown much light on the ſubject.

From the ſketch which we have given of the heads of this work, it will be perceived that it is a production of too much extent and variety, to be completely analyzed and examined in a review of any moderate extent. Much will be found in it for the ſatisfaction and inſtruction of the believer, and much in confutation of the cavilling objector. The ſubject is aſſuredly of great intereſt and importance, for in defending Moſes we ſupport the very baſis of the Chriſtian Revelation.

The author is evidently a man of much acuteneſs and reſearch; he has collected a great abundance of matter, and has arranged it with a very laudable clearneſs of method: and though we cannot rank him with ſuch geniuſes has he has followed, in ſome parts of his courſe, Paley and Warburton, he will always be entitled to an honourable place, among the ſober and judicious defenders of the truth.

ART. XI. *Memoirs of the Life and Writings of Sir Philip Sidney. By Thomas Zouch, D. D. F. L. S. Prebendary of Durham.* 4to. 389 pp. 1l. 5s. York, printed; Payne, &c. London. 1808.

WE delight in this work, and moſt highly honour the author of it. He has undertaken a noble taſk, and has acquitted himſelf in it with honour. Horace, Earl of Orford, a man with not one of Sidney's virtues, and not a twentieth part of his genius, had dared to traduce his fame: to repreſent him as a minion of court favour, unjuſtly cried up; and one who had neither done nor produced any thing that could juſtify the homage and the praiſes he received from

ſuch

ſuch numbers of his contemporaries. Something towards the reſcue of Sidney's fame was done, while this work was paſſing through the preſs, by one of the moſt juſt and liberal of writers, Mr. Park, in his new edition of the "Royal and Noble Authors;" the work in which the original attack was made. But Dr. Zouch, the very intelligent and excellent editor of Walton's Lives *, has entered more completely into the queſtion; and has raiſed a monument to Sidney's fame, which no unfeeling or affected compiler of anecdotes will in future be able to aſſail.

The character of Sir Philip had deſcended with ſuch luſtre from his own age, and writers of later times had ſo generally adopted the ſentiments of his contemporaries, that ſome little love of paradox may well be ſuppoſed to have inſtigated his noble aſſailant, to decry what had always been extolled. Hiſtory has recorded very few characters in which ſo much that was excellent and admirable was oppoſed by ſo few faults, as in that of Sir Philip Sidney. He was conſidered as the pattern of all that was good in chivalry, united with the taſte and learning of better times, and adorned with original talents, the promiſe of which was even beyond the actual fruits. Brave and generous, yet prudent and religious, beloved at home, reſpected and admired abroad; ſo that the very name of Engliſhman ſeemed to gain freſh honour where he went. Theſe and many other praiſes, which Sidney left freſh and flouriſhing, after his heroic fall at Zutphen, are now revived and renewed at the call of his biographer; nor can they again fade or ſuffer a blight, while truth and teſtimony ſhall be regarded.

Among the principal ſources of the preſent work are the Life of Sir Philip Sidney by Sir Fulk Greville, his intimate friend; and the Epiſtles of Herbert Languet, his learned and warmly attached correſpondent. The former, a very ſcarce book, is now before us, and bears this title. "The Life of the renowned Sir Philip Sidney. With the true Intereſt of England as it then ſtood, in relation to all forrain Princes: and particularly for ſuppreſſing the Power of Spain ſtated by him. His principall Actions, Counſels, Deſignes, and Death. Together with a ſhort Account of the Maximes and Policies uſed by Queen Elizabeth in her Government. Written by Sir Fulk Grevil, Knight, Lord Brook, a Servant to Queen Elizabeth, and his Companion and Friend." It is a duodecimo, of 247 pages, and was

* Brit. Crit. vol. ix. p. 424.

printed

printed in 1652. The ſecond work above mentioned is the Epiſtles of Hubert Languet to Sir Philip Sidney, firſt printed abroad in 1633, and reprinted at Edinburgh, by Sir David Dalrymple, Lord Hailes, in 1776. This is a well-printed octavo, and has the teſtimonies of authors to the merits of the writers prefixed; and a copious index at the end, explaining the names of perſons and places.

Nothing could be more honourable to Sidney than the very warm friendſhip which gave riſe to this volume of letters, from a man whoſe worth and talents ranked him with the firſt characters of his age; who is extolled in the higheſt terms by Melanchthon, Du Pleſſy Mornay, Thuanus, Joachim, and Ludovicus Camerarius, Gaſpar Peucer, and many others. The friendſhip of this learned, amiable, and excellent man for Sidney, commenced when the latter was firſt at Frankfort on his travels, ſoon ripened into the affection of a good father to a moſt promiſing and deſerving ſon, and poured itſelf out in commendations the moſt zealous, and counſels the moſt ſalutary, through almoſt every period of Sidney's ſhort life*. Nor can we doubt, from the frequent commendations of Languet, that the Latin letters of his young correſpondent were otherwiſe than excellent in language, ſtyle, and ſentiment. We regret that they are not preſerved. The account of this intimacy it will be juſt to give in Dr. Zouch's words.

"If Languet may be juſtly compared to Socrates on account of his wiſdom, and the innocence and integrity of his life, the character of Sidney is infinitely ſuperior to that of Alcibiades. Like the Athenian youth, he was admired for the beauty and gracefulneſs of his perſon—his noble birth—the benignity of his diſpoſition—his pleaſing manners and inſinuating addreſs. But from the vices of Alcibiades he was totally abhorrent. He did not diſgrace himſelf by luxury, by inſolence and pride, by effeminacy and intemperance, by contempt of all law, by impiety.

"A more ſtriking parallel might be formed, by reminding the reader of the character and conduct of the ſage and experienced Mentor, as deſcribed by the amiable Fenelon, glowing with all the fervour of a father's love towards the ſon of Ulyſſes; ever vigilant, ever attentive to direct his judgment, to improve his taſte, to imbue his mind with "the ſweets of ſweet philoſophy;" in ſhort to render him

"—— complete in feature and in mind
"With all good grace to grace a gentleman;"

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* "Languet died in 1586, only five years before his friend." P. 187.

while

while Mr. Sidney, like another Telemachus, "full of noble device," exhibits to us a beautiful model of modeſty, of an humble and teachable diſpoſition, and indeed of all thoſe valuable qualities which embelliſh and exalt a generous mind.

"Languet did not perſonally attend his young friend during the whole period of his abſence from England, but ſaw him occaſionally, and ſpent ſeveral months with him at different times. When they were ſeparated from each other, he renewed in his letters the ſtrongeſt aſſurances of his regard, intermixed with the moſt uſeful and moſt endearing leſſons of advice. Theſe letters are written with an elegance and purity of language, not unworthy of the beſt and moſt poliſhed authors of Rome in the Auguſtan age." P. 57.

Sir Fulk Greville more quaintly ſays,

"This ingenious old man's fulneſſe of knowledge, travailing as much to be delivered from abundance by teaching, as Sir Philip's rich nature and induſtry thirſted to be taught and manured; this harmony of an humble hearer to an excellent teacher, ſo equally fitted them both, as out of a natural deſcent both in love and plenty, the elder grew taken with a net of his own thread, and the younger taught to lift up himſelf by a thread of the ſame ſpinning."

It is unneceſſary to recite the particulars of ſo ſhort a life, and we ſhall only refer to a few of thoſe things which are moſt remarkable in the preſent production. The chief attack of Lord Orford having been made upon the Arcadia of Sidney, a compoſition which was long the ſubject of extravagant admiration, Dr. Zouch, acknowledging its obvious faults, which were thoſe of the time rather than the author, undertakes to point out its real beauties. This he does with conſiderable judgment and effect. But he gives a more high and very juſt commendation to his "Defence of Poeſy," which, he ſays, "ſhows at once the erudition, judgment, and taſte of the author." He then expatiates on ſeveral parts of the treatiſe, which he cites.

Of the narrative, a very remarkable part is taken from a MS. in the Cotton library, written by a Mr. Giffard, giving an account of the laſt hours of Sir Philip, after his wound. It gives a very affecting picture of a ſoldier and a hero dying in the moſt cordial ſentiments of Chriſtian piety. Of this paper we ſhall lay a part before our readers.

"He did grow weaker and weaker in body, and thereby gathered that he ſhould dye, which cauſed him to enter yet into a more earneſt conſideration of himſelf, what aſſurance he had of

ſalvation: and having by the promiſes of God, and teſtimony of his grace, which he felt working in him, gathered his aſſurance of God's favor unto eternal life, and made him perceive that he did chaſtiſe him as a moſt kind father, to faſhion him to his will; he ſaid that he feared not to dye, but he was afraid leſt the pangs of his death ſhould be ſo grievous, that he might loſe his underſtanding: and this fear did much diſturb him.

" Being demanded whether he did not deſire life merely to glorify God, if he ſhould now give him his life, which were in a manner all one as to raiſe him from the dead, he anſwered, 'I have vowed my life unto God; and yf the Lord cut me off and ſuffer me to live no longer, then I ſhall glorify him, and give up myſelf to his ſervice.'

" The night before he died, towards the morning I aſked him how he did? He anſwered: 'I feel myſelf more weak.' 'I truſt,' ſaid I, 'you are well, and throughly prepared for death, yf God ſhall call you.' At this he made a little pauſe, and then he anſwered, 'I have a doubt: pray reſolve me in it. I have not ſlept this night: I have verie earneſtlie and humblie beſought the Lord to give me ſome ſleep: he hath denied it: this cauſeth me to doubt that God doth not regard me, nor heare any of my prayers: this doth trouble me.' Anſwer was made, that for matters touching ſalvation or pardon of our ſins through Chriſt, he gave an abſolute promiſe; but for things concerning this life God hath promiſed them, but with caution: that which he hath abſolutely promiſed we may aſſuredly look to receive, craving in faith that which he hath thus promiſed. 'I am,' ſaid he, 'fully ſatisfied, and reſolved with this anſwer. No doubt it is even ſo: then I will ſubmitt myſelf to his will in theſe outward things.' He added further, 'I had this night a trouble in my mynd: for ſearching myſelf, methought I had not a full and ſure hould of Chriſt. After I had continued in this perplexitie awhyle, how ſtrangelie God did deliver me? for it was a ſtrange deliveraunce which I had. There came to my remembraunce a vanity in which I delighted, whereof I had not rid myſelf. I rid myſelf of it, and preſently my joie and comfort returned.'—Within a few hours after, I told him that I thought his death did approach, which indeed he well perceived, and for which he prepared himſelf. His fear that death would take away his underſtanding did continue. 'I doe,' ſaid he, 'with trembling hart moſt humblie intreat the Lord that the pangs of death may not be ſo grievous, as to take away my underſtanding.'

" It was proved to him by teſtimonies and infallible reaſons out of the ſcriptures, that, although his underſtanding and ſenſes ſhould fail, yet that faith, which he had now, could not fail, but would hold ſtill the power and victory before God: yea in that reſpect all one, as if he had his ſenſes and underſtanding. At this he did with a chearful and ſmiling countenance put forth his hand, and ſlappt me ſoftlie on the cheeks.—Not long after he

liſt up his eyes and hands, uttering theſe words, 'I would not chaunge my joye for the empire of the worlde;' for the nearer he ſaw death approach, the more his comfort ſeemed to increaſe.

"And after this, for the ſpace of three or four hours, he did ſtill call to be ſpoken unto out of the word of God. As long as it was not grievous to him to ſpeak, he would make anſwer; and, if any teſtimonie alledged ſeemed hard, he would aſk the meaning, and, if there were any interruption of ſpeech he would by and by call and ſay, 'I praye you ſpeak unto me ſtill'—in the midſt of theſe ſpeeches which were for the confirming of faith to gather an aſſurance of God's law, touching the vanity of this life—the victory of Chriſt over death—and the glory which the body ſhall have at the reſurrection—and that preſent felicity which the ſoul ſhould be admitted to by the holy angels.

"As the light of a lamp is continued by pouring in of oyl, ſo he ſought to have the burning zeal and flame of his prayer, upon which his heart was ſtill bent, cheriſhed by the comforts of the holy word: accounting it a great injury if we did not ſeek to give wings to his faith to carry up his prayers ſpeedily, uttering grief when he felt any thought interrupting him.

"And although he had profeſſed the goſpel, loved and favored thoſe which did embrace it, entered deeply into the concerns of the church, taken good order and very good care for his family and ſoldiers to be inſtructed, and to be brought to live accordingly, yet entering into deep examination of his life now in the time of his affliction, he felt theſe inward motions and workings of *—exciting him to a deep ſorrow for his former conduct.

"Having made a compariſon of God's grace now in him, his former virtues ſeemed to be nothing; for he wholly condemned his former life. For there being a learned man which could ſpeak no Engliſh, he ſpake to him in Latin. Among other things, he uttered this,—that godly men in time of extreme afflictions did comfort and ſupport themſelves with the remembrance of their former life in which *they had glorified God.* 'It is not,' he ſaid, 'ſo in me. I have no comfort that waye: all things in my former life have been vaine, vaine, vaine.'

"Perceiving that death did approach, he did with a few ſhort ſpeeches, for it was too grievous for him to ſpeak much, exhort his brethren in loving manner, giving inſtruction in ſome points, and to learn by him that all things here are vanity.

"His ſpeech failing, he made ſign with his hand to be ſtill ſpoken to, and could leſs endure that I ſhould make any interminſion; even as one that runneth a race, when he approacheth unto the end, doth ſtraine himſelf moſt vehemently: he would

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"* Here the MS. is imperfect."

have the help that might be to carry him forward, now in the very end of his race, to the goal.

" It now ſeemed as if all natural heat and life were almoſt utterly gone out of him, that his underſtanding had failed, and that it was to no purpoſe to ſpeak any more unto him. But it was far otherwiſe. I ſpake thus unto him: 'Sir, if you heare what I ſaye, let us by ſome means know it, and if you have ſtill your inward joy and conſolation in God, hould up your hand.' With that he did lift up his hand, and ſtretched it forth on high, which we thought he could ſcarce have moved, which cauſed the beholders to cry out with joy, that his underſtanding ſhould be ſtill ſo perfect, and that the weak body beyond all expectation ſhould ſo readily give a ſign of the joy of the ſoul. After this, requiring of him to lift up his hands to God, ſeeing he could not ſpeak or open his eyes—that we might ſee his heart ſtill prayed, he raiſed both his hands, and ſett them together on his breaſt, and held them upwards after the manner of thoſe which make humble petitions: and ſo his hands did remain, and even ſo ſtiff, that they would have ſo continued ſtanding up, being once ſo ſett, but that we took the one from the other.

" Thus his hearing going away, we commended him to God divers times by prayer, and at the laſt he yielded up his ſpirit into the hands of God, unto his moſt happy comfort." P. 371.

Among thoſe learned perſons whoſe commendations of Sir Philip Sidney are mentioned by Dr. Zouch, is Lambert Danæus or Daneau: author of a very elegant compilation from the Latin poets, entitled Geographia Poetica. The work was printed in 1580, and dedicated to Sidney in a poetical addreſs. After the dedication is an epigram of four lines, addreſſed to the ſame patron; which, by way of ſpecimen, we ſhall inſert.

" In Te animi iſta ſui ponit monumenta Danæus
Qui tibi devotus pectore ſemper erit.
Tu cape, ſed facili, Sydneï, munera vultu,
Sint quam vis genio dona minora tuo."

The book is, we believe, ſcarce, but well deſerves, as Dr. Zouch intimates, to be reprinted for the uſe of young ſtudents. We have been, on the whole, much gratified by this Life, the ſentiments of which meet, in general, with our entire approbation.

ART.

ART. XII. *Theological Thoughts on God, the Creation, Fall and Redemption of Man, and of God's Dealings with Men, from the Creation to the final Consummation of all Things.* 8vo. 394 pp. Hatchard. 1808.

WHEN we find the intention and object of an author indisputably good, it is extremely painful to us to say that his work is of little value. The author of these *Theological Thoughts* appears to have written with the very best intentions. Having observed that nine-tenths of mankind have no other reason for having adopted the religion which they profess, than that it is the religion of their countrymen in general, or was the religion of their parents in particular; and that to become a rational christian, a person is laid under the necessity of reading several books, under the direction of one well acquainted with the doctrines of christianity, he determined to supply what he considered as a desideratum in English literature.

"There are few, if any, publications," he says, "which give a connected and systematical view of religion, embrace every article of faith, establish truth by reason, argument, and fair deduction, and refute error by proving its fallacy."

"To supply *that* (this) deficiency the following sheets are offered to the public, in order to furnish the reader with a connected view of the faith of a christian, and the particular doctrines of christianity, which seem to be nearly lost in the fashionable system of morality, which is too feeble to stand upon its own strength.——If the work be found of use to the instructor of youth—the missionary—the parent—the master of a family—if it can, with advantage, be put into the hands of an apprentice—if it furnishes the clergyman with a methodical plan for catechizing his young parishioners—if, to the devout christian it be found an useful companion, the intention of this publication will be attained, and the author's wishes amply gratified." Introduction.

That such objects are laudable and such intentions pure will admit of no doubt; but we cannot admit that there are not, in the English language, various publications much more concise than this volume, of which any one would be of at least as great use to the instructor of youth, &c. as *it* can be, and some of them of much greater. The author's principles, indeed, appear to be on the whole good; and by the less learned part of the public the work may certainly be read with some advantage, provided the reader can keep his atten-

tion awake through much prolixity, uſeleſs repetition, and no ſmall portion of metaphyſical myſticiſm; but we muſt have leave to hope, that in the Church of England there are few clergymen, who ſtand in need of ſuch aid as is here offered to them, for catechizing their young pariſhioners. The work is divided into twenty-two chapters, which are entitled;

" 1. *Jehovah, without beginning and without end, God over all.* 2. *Project of Creation—Fall of Man—Origin of Evil—Free-will—Foreknowledge, &c.* 3. *Imagination requires conſtant Care and watchful Control—Senſes and Judgment fallible.* 4. *Reaſon an inadequate Guide without Revelation—Imperfection of Heathen Philoſophy—Revelation indiſpenſably neceſſary to Man's Salvation.* 5. *Revelation the Foundation of the Chriſtian Faith.* 6. *The Bible, or Books contained in the Old and New Teſtaments—Divine Revelation—Foretold future Events—Coming of a Meſſiah.* 7. *Jeſus Chriſt the true Meſſiah, foretold in the Books of the Old Teſtament—The Law and the Prophets fulfilled in the Time, Manner, and Place of his Conception, Birth and Genealogy—His Miracles, Foreknowledge, Death and Reſurrection—His Purity of Life, Sublimity of Doctrine, ſuperior in Excellence to all other Religions—Miraculous Propagation of the Chriſtian Religion—The Converſion of the Gentiles and Diſperſion of the Jews.* 8. *The Miracles, Purity of Life, Excellency of Doctrine, Predictions and Foreknowledge of Jeſus Chriſt.* 9. *The Crucifixion and Burial of Jeſus Chriſt—an expiatory Sacrifice for the Redemption of Man.* 10. *Reſurrection and Aſcenſion of Jeſus Chriſt.* 11. *The Death of Jeſus Chriſt neceſſary to Man's Salvation.* 12. *Jeſus Chriſt, the ſecond Perſon in the ever bleſſed Trinity.* 13. *Completion of the Law and the Prophets, in the Perſon of Jeſus Chriſt.* 14. *The Authenticity of the Books of the New Teſtament—The Commiſſion of the Apoſtles—Divine Inſtitution of a Prieſthood.* 15. *The Deſcent of the Holy Ghoſt—The Epiſtles—Their Miniſtry and Miracles—Propagation of Chriſtianity.* 16. *Baptiſm.* 17. *Confirmation.* 18. *The Holy Sacrament of the Lord's Supper.* 19. *The Excellency of the Chriſtian Religion.* 20. *Moſaic Diſpenſation preparatory to the Chriſtian.* 21. *A brief View of Mahometaniſm.* 22. *The Reſurrection of the Body and final Judgment.*"

Even from this table of contents, we think, it will appear that the author's talents are not ſo perfectly adapted as could be wiſhed to the production of a work diſtinguiſhed by regular and lucid arrangement. His manner of writing is indeed rambling and incoherent; and he frequently employs phraſes, eſpecially in the three firſt chapters, that either have no meaning, or expreſs what is not true, and what he himſelf afterwards contradicts.

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In p. 29, he ſays, that "in God all the glory, divinity, equality, uniformity, and indiviſibility are, as it were, united into a point without any ſucceſſion, variation, or change." On theſe words, which conſtitute an entire ſentence, no light is thrown by what precedes, or what follows them; and taken by themſelves they ſeem to us to be mere jargon.

In p. 31, he ſays, that "the ſoul (of man) is an *emanation* of the Deity, who is the Father of ſpirits. It is of a divine and heavenly origin, immaterial (as far as we know of matter), and *immortal as its author.*" That in a figurative ſenſe the ſoul of man may be called the *offſpring* or *emanation* of the Deity, we ſhall not controvert, though we do not think that ſuch figures are properly introduced into an elementary and ſyſtematic work on religion; but the author undoubtedly meant that the word *emanation* ſhould be taken in its literal ſenſe, otherwiſe he could not have ſaid that the human ſoul is *immortal as its author!* Yet he afterwards, p. 73, ſays, on the authority of ſcripture, that "Adam was indeed *capable* of a bleſſed *immortality*, being formed in the divine image; but a *right* to this immortality he had not, till God *made it over to him in covenant.*" This is indeed an unqueſtionable truth, and the foundation of the great ſcheme of chriſtian redemption; but if man had no right to immortality till it was made over to him by covenant, his ſoul could not have been *literally* an emanation of the Deity, or *immortal as its author;* for the immortality of God is inherent and neceſſary, and, according to St. Paul and common ſenſe, is indeed the only immortality which is neceſſary and inherent. Of the following paſſage we are far from being ſure that we have diſcovered the meaning; but it appears to us ſomewhat like Sabellianiſm; though we are perſuaded that the author is no Sabellian.

"God's deſire, abſtracted from any thing elſe, is in a ſtate of ſuſpenſion or abſorption within itſelf; but by reflecting and revolving within himſelf, he thereby excites and produces the repreſentation of his own glories in himſelf, from which ariſe infinite joy, infinite deſires or ardor, and light, which form the divine faculties, the ever BLESSED TRINITY IN UNITY, FATHER, SON, AND HOLY GHOST. A radiance or emanation from theſe ineffable and united glories, produces the faculties of the ſoul, which is the throne of the Father, where he reſides." P. 36.

In the following definition of *liberty*, we are perſuaded that the author means nothing more than that it implies a power to reſiſt every *motive* to any *particular* kind of conduct; but he does not expreſs this meaning.

"Liberty," he ſays, "is ſuch a power as can diſpoſe of all the acts of the ſoul, and even EXTERMINATE THOSE OBJECTS which preſent themſelves to it, IRRESISTIBLY againſt all reaſon, even AGAINST GOD; otherwiſe man had never fallen."

Of the fall, and of the nature of man before the fall, he ſeems to entertain ſome very whimſical notions.

"The body of man, at its creation, was indubitably," he ſays, "moſt glorious; becauſe it was formed to be the abridgement or epitome of all that was or now is perfect; notwithſtanding its preſent corruption and changed ſtate. We ſee ſome bodies incorruptible as precious ſtones—ſome ſtrong and powerful, as fire, air and water—ſome ſolid, luminous, and tranſparent—others airy, light, agile, active, and odoriferous. *All theſe qualities* God at firſt beſtowed upon man, whoſe body is the temple of the Holy Ghoſt." P. 42.

The mind that actuated this *incorruptible*, *ſtrong*, *fiery*, *liquid*, *ſolid*, *luminous*, *tranſparent*, *airy*, *active*, and *odoriferous body*, poſſeſſed likewiſe ſeveral powers, of which, in our degenerate ſtate, we can form no notion. Thus,

"Adam before his fall, when his ſenſes were not diſordered by his tranſgreſſion, could diſtinctly ſee *all objects as they really were*. He could then have diſpoſed the tranſparent medium and the organs of the ſight in ſuch a manner as to make *certain refractions*, whereby the objects appeared in their juſt *nature* and proportions. The ſmell advertiſed him (as it does us) of the approach of bodies, by the diffuſion of their moſt ſubtle and pure parts. The touch warned him (as it warns us) of their proximity, and the eye (very different indeed from our eyes) *pervaded the whole internal texture of all the animate and inanimate creation.*" P. 49.

But if the mind of the firſt man poſſeſſed all theſe powers, it ſeems not poſſible that he could have fallen. His eye pervading the internal texture of the ſerpent, of Eve, and of the forbidden fruit, muſt have diſcovered to him the *Devil* lurking in the *firſt*, *ſinful paſſions* and *appetites* excited in the *internal texture* of the *ſecond*, and the *poiſonous qualities*, which this author ſuppoſes to have been in the third; and poſſeſſing that all-powerful liberty, which has been already defined, he would ſurely have reſiſted the ſolicitations of his wife, at once to commit a heinous ſin againſt God, and to bring on himſelf a complication of evils ſo diſtinctly perceived.

"Before the fall," ſays our author, "there was no law in his members warring againſt the law of his mind. There were no heterogeneous or repugnant qualities. All his ſeveral qualities were ſo juſtly balanced and proportioned, as to produce a *perfect temperament*

temperament of ſoul, a conformity of mind in coincidence with the line of duty, and in harmony with all the laws of the univerſe." P. 72.

That all the faculties of the firſt man, his reaſon, his paſſions, and his appetites, were ſo juſtly balanced as to produce a temperament of ſoul perfectly adapted to the ſtate of probation, in which he was placed, cannot be doubted; but tha ſuch a mind, had it been able, through the eye, "to pervade the whole internal texture of all the animate and inanimate creation, and diſtinctly to comprehend all objects as they really were," ſhould have choſen *ſin and miſery for their own ſakes*, at the very moment when it was able "to exterminate the objects preſented to it," and even to reſiſt God; much more the power of the Devil, is to us utterly inconceivable. In juſtice to the author, however, it is proper to obſerve, that it is only when he combines metaphyſics with his theology, that he falls into ſuch abſurdities and contradictions as theſe. When he treats of the authenticity and inſpiration of the ſacred ſcriptures, and of the doctrines which are taught in them, he is much more conſiſtent and rational, and advances many things, which meet with our unqualified approbation; but it is our duty to add, that for ſome of the moſt valuable of theſe he is indebted to authors, to whom he makes no acknowledgement.

Thus, almoſt the whole of what he ſays on the reſurrection of Chriſt, extending from p. 201 to p. 216, is taken from *The Trial of the Witneſſes of the Reſurrection of Jeſus*; and by much the greater part of it is repeated in the *very words* of that incomparable tract *. In a compilation deſigned merely to ſuperſede the neceſſity of conſulting a variety of books, by thoſe who have not leiſure for ſuch a taſk, or who cannot afford the expence of it, this was perfectly right, provided the uſual marks of quotation had been given, or a general acknowledgment made in the introduction to the ſeveral authors from whoſe works the compilation was made; but it is not right even in anonymous writers, who "court no praiſe," to tranſcribe from others ſo freely without ſome acknowledgement.

Having made theſe remarks on what we think moſt exceptionable in this volume, we conclude, as we began, by declaring that the principles diſplayed in it are generally good;

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* Uſually attributed, though we know not on what authority, to Sherlock, afterwards biſhop of London. Rev.

and

and that the author appears to be a loyal ſubject, a pious chriſtian, and a churchman rationally zealous; but he appears at the ſame time to have miſtaken the object for which his talents qualify him, when he undertook to inſtruct his countrymen by means of the preſs. His work, though, as a compendium of theological knowledge, it is far inferior to ſome others, contains indeed much important truth, and can lead no man into any dangerous error; and as ſuch we recommend it to our readers, with the exception of perhaps the three firſt chapters, from which we think that no uſeful information can be derived.

ART. XIII. *Letters on Literature, Taſte, and Compoſition, addreſſed to his Son. By George Gregory, D. D. late Vicar of Weſt Ham, Domeſtic Chaplain to the Biſhop of Landaff, &c. &c.* 2 Vols. 12mo. 13s. Phillips. 1808.

A SHORT preface to theſe volumes intimates that they are preſented to the public as the laſt literary compoſition of an author who had devoted much of his time to literary avocations. They were concluded, we are told, a very ſhort time previous to his deceaſe; and aſſiſted in cheering and engaging his mind, in ſoothing the languor of declining health, and in recalling the delightful remembrance of former aſſociates, and of a long courſe of intellectual purſuits. It ought, however, to have been added, in juſtice to the public, that a conſiderable part of theſe contents had been already printed, though in a different and leſs complete form. In a periodical work, called the "Monthly Preceptor," there appeared a Series of Letters by Dr. G. Gregory upon Literary Compoſition, of which he has made very ample uſe in compiling the preſent work. His contributions to the Tranſactions of the Mancheſter Society, and ſome other fugitive productions, have likewiſe ſtood him in good ſtead on the preſent occaſion. It would be a taſk of ſome difficulty to aſcertain with exactneſs, what proportion of the preſent volumes is derived from theſe ſources; and how far it has been improved during its amalgamation with the newer matter. That there is a good deal of new matter, we are ready to allow: and we ſhall likewiſe concede, without reluctance, that partly from the new, and partly from the old materials, the author has produced a little work which is likely to prove of conſiderable uſe to thoſe who are uninitiated in the myſteries of compoſition.

It

It is not the aim of Dr. Gregory to be very profound or original in the principles which he here advances, or very pointed or animated in the manner in which he delivers his precepts. He has adopted the familiar ſtyle of Letters to his Son; and the way in which he handles his ſubject is perfectly adapted to this ſimple mode of inſtruction: incidentally, however, he touches upon the topics which have moſt ſeverely exerciſed the ingenuity of Critics, and betrays no want of knowledge of the various ſyſtems, which have been at different times advanced; and the opinions which are the moſt firmly eſtabliſhed, and univerſally followed. He is undoubtedly right in aſſerting, that writing, as far as chaſteneſs, correctneſs, elegance, and fluency are concerned, is as much an art as any other; that it is in a great meaſure acquired by practice and ſtudy, by an imitation of the beſt models, and by occaſionally referring even to principles and rules; although the moſt intenſe ſtudy can never give birth to genius, imagination, or fancy. It is to the generally diffuſed knowledge of the principles of compoſition that we are to aſcribe the many ſmooth and correct writers that are now to be found even in the inferior departments of literature. Formerly it uſed to be a diſtinction to write well; but now even the common newſpapers are compoſed in a fluent and agreeable ſtyle.

We were very much pleaſed with the following illuſtration of the wonderful effects that ariſe from an animated ſtyle in compoſition, and a proper ſelection and expreſſion of natural and lively images judiciouſly ſuited to the occaſion.

"That ſtyle," ſays this author, "will engage us moſt which calls up the moſt lively and vivid images, which upon the principle of aſſociation ſhall excite correſponding emotions in our minds.

"I can cite a very deciſive proof of what I have now aſſerted, in the well-known and incomparable parable of the prophet Nathan. The effect of this parable, I aſſert, is principally owing to the ſtyle or manner in which it is narrated; and to prove it, we need only relate the circumſtance in the uſual manner of a newſpaper paragraph.

"We have it from the beſt authority, that Chriſtopher Saveall, of the county of Salop, eſq. the other day being ſurpriſed by the viſit of a London friend and his family, and not being immediately ſupplied with butcher's meat, and not chuſing to take any of his own flock, they being of a curious breed, diſpatched two of his ſervants to the houſe of Timothy Boorman, a little farmer in the neighbourhood, who took forcibly thence, a pet lamb, which they immediately killed and dreſſed for the entertainment of the great man's gueſts."

"Here

"Here is nothing particularly affecting; and yet in England ſuch a circumſtance is more likely to excite intereſt and indignation, than in any of thoſe countries where the feudal ſyſtem is at all predominant. It muſt then be from the *ſtyle* or *manner* that this narrative has ſo powerful an effect over the heart, that a perſon of ſenſibility can ſcarcely read it without a tear. Let us examine.

"There were," ſays the prophet to the royal ſinner, not yet a penitent, "two men in one city; the one rich and the other poor." Here the different ſtate and circumſtances of the two parties are admirably contraſted, and it affords a beautiful and ſtriking opening to the narrative which is to follow. "The rich man," he proceeds, "had exceeding many flocks and herds." Here is a fine amplification, and yet ſo far from appearing forced it is abſolutely neceſſary, and the contraſt is ſtill preſerved in the ſucceeding ſentence:—"But the poor man had *nothing* ſave one *little ewe* lamb"—where, obſerve, the words "nothing," "little," and even the word "ewe," which marks the ſex, as more gentle and defenceleſs, are all emphatic, and increaſe the intereſt; —"which he had bought," bought it out of his little ſavings, it was indeed his all, "and nouriſhed up, and it grew up with him, and with his children." What a train of endearing and affecting ideas are here ſummoned together? Not only the affections of the man, but of his children, are ſuppoſed to be attached to this cheriſhed object. "It did eat of his own meat, and drank of his own cup, and lay in his boſom;"—here the very nature and kind of the animal is forgotten, and it becomes almoſt a rational creature; which is indeed nearly eſtabliſhed in the concluſion of the ſentence, for "it was unto him as a daughter."

"Thus the hearer's mind is prepared by a ſeries of pathetic imagery to feel in a tenfold degree the cruel ſequel which is coming, and which is alſo not leſs ſkilfully wrought up. "And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the way-faring man that was come unto him, but took the poor man's lamb, and dreſſed it for the man that was come to him."

"Nothing I apprehend need be added to convince you of the different effects to be produced by the manner of telling a very ſimple ſtory, in other words, of the effect of ſtyle." Vol. I. p. 14.

Dr. Gregory aſſigns five diſtinct ſources of the gratification which ariſes from compoſition of the pleaſing kind. 1ſt. The marvellous. 2d. The new. 3d. The ſublime. 4th. The pathetic. 5th. The ridiculous. We do not conſider this arrangement as remarkably judicious; for it takes no notice of one very important ſource of this kind of gratification: viz. the *beautiful* properly ſo called; and it divides into two claſſes, the *marvellous*, and the *new*, what would more

more properly have formed but one: for the marvellous is nothing elſe than ſomething that is completely new or unknown to us.

To analyſe that quality in compoſition which we, after the Romans, call *ſublime*, and which the Greeks called ὕψος, has exerciſed the genius of critics from the days of Longinus down to the preſent period; yet we are greatly miſtaken if ſomething of moment does not yet remain to be done before this taſk is fully and ſucceſsfully accompliſhed. Longinus, whoſe work on this ſubject is deſervedly ranked among the ſtandard productions of criticiſm, has evidently employed the term in by far too extenſive a ſignification: his definition of *ſublimity* is indeed tolerably preciſe, when he deſcribes it as "ſomething that elevates the mind above itſelf, and fills it with high conceptions and a noble pride:" but who does not ſee that he extends the character of ſublimity to almoſt every excellence in compoſition, when he enumerates the five following as its principal ſources? 1. Boldneſs or grandeur in the thoughts. 2. The pathetic. 3. The proper application of figures. 4. The uſe of tropes and beautiful expreſſions, and 5. Muſical ſtructure and arrangement of words. He has likewiſe produced the celebrated ode of Sappho as an example of the true ſublime, while to ordinary readers this beautiful poem poſſeſſes rather the character of exquiſite tenderneſs. This deviation from ſound critical diſcrimination can ſcarcely be pardoned in the Grecian rhetorician, however little it may ſupriſe us in the work of a German critic, Johannes Gulielmus Bergerus, who, in the year 1720, publiſhed a treatiſe "de naturali pulchritudine orationis;" the expreſs intention of which is to ſhow, that the moſt complete exemplification of all Longinus' rules relating to the ſublime is to be found in Cæſar's Commentaries; the ſtyle of which is indeed remarkably pure and unaffected, but ſufficiently remote from what we commonly call ſublimity.

The well known treatiſe of Mr. Burke on the Sublime and Beautiful, affords a very happy ſpecimen of the combination of fine taſte with philoſophical acumen. In the analyſis of the ſublime, he ſeems to have employed his powers with greater ſucceſs than in the examination of the various ſources of the beautiful; and has eſtabliſhed a remarkable agreement in many claſſes of ſublime objects which we ſhould not have been apt to ſuſpect or to admit without very ſufficient proofs, viz. that they pleaſe by exciting our *terror*. Such is undoubtedly the emotion excited by the view of the abrupt precipice, the foaming cataract, the

boundleſs deſert, or the tempeſtuous ocean, objects which impart a ſenſible pleaſure to every feeling mind, and which are accounted ſublime by all ſpectators of taſte.

Mr. Burke, however, like other ingenious theoriſts, having once eſtabliſhed the leading point of his ſyſtem, was diſpoſed to extend it farther than ſound principles will warrant. He maintains not only that the emotion of ſublimity is excited by terrific objects, but that it can be raiſed by ſuch objects alone, a doctrine to which we cannot grant our aſſent, as long as the term is uſed with the latitude in which it is ſtill employed, in the works of the moſt approved critics. "Striking inſtances of magnanimity, generoſity, fortitude, courage, and patriotiſm, are ſublime," ſays the author whoſe work is at preſent before us: and in this he but follows the moſt approved critical authorities. But why, we would aſk, ſhould terror, even in the weakeſt degree, ſpring up in our minds from the contemplation of magnanimity, generoſity, fortitude, courage, or patriotiſm? The fineſt inſtance of magnanimity, ſays our author, that ever was exhibited, is our Saviour's laſt prayer for his enemies—"Father, forgive them, they know not what they do!" In this deciſion we willingly acquieſce; and we feel the ſentiment to be in the higheſt degree ſublime, but not in the ſmalleſt degree terrific. The admonition of Cæſar to the pilot, who was afraid to ſet out with him in a ſtorm, is frequently adduced as a fine example of the ſublime. "Quid times, Cæſarem vehis:" and we believe it to be juſtly entitled to this encomium; but cannot diſcover that it is in any degree terrific.

On the other hand, there are numerous examples of the ſublime, both in ſentiment and deſcription, which ſeem truly to produce their effect on the mind through the intervention of the emotion of terror, excited to ſo moderate a degree as not to become painful. Of this we ſhall ſet down a few examples, taken from the pages of Dr. Gregory. "Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind."—"Thou coveredſt it with the deep as with a garment; the waters ſtood above the mountains. At thy rebuke they fled, at the voice of thy thunder they haſted away."—"He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke."—"And the heavens ſhall be rolled up as a ſcroll."—In theſe, and numerous other inſtances, the emotion which we called ſublime is clearly reſolvable into a modification of terror. It appears then that the emotions which we comprehend under the term ſublime, are not all of the ſame order, and cannot without

out

out impropriety be reduced to a ſimple principle. Till a more accurate and ſcientific arrangement be deviſed, we ſhall propoſe that they be referred to two ſeparate claſſes, the *terrific* and the *grand;* meaning by the laſt that ſpecies of ſublimity which ariſes from the contemplation of what is magnanimous, generous, or heroic; and which dilates the mind with a noble ſympathy for the object of its admiration; but is perfectly diſtinct from that half-pleaſing, half-painful agitation, which is produced by the emotion of terror moderately excited.

After a few common-place obſervations upon the pathetic and the ludicrous in compoſition, Dr. Gregory proceeds to treat of language, and the rules for the formation of ſtyle. He divides ſtyle into two kinds, the *plain* and the *ornamented;* and conſiders three qualities as indiſpenſibly neceſſary to conſtitute a perfect ſtyle of either deſcription, *perſpicuity*, *purity*, and *harmony;* ſubjoining an obſervation to which we cannot yield our aſſent, that "the plainer the ſtyle, the more indiſpenſible are theſe requiſites." We cannot conceive that *harmony* is an indiſpenſible requiſite to a very plain ſtyle, and ſhould be rather inclined to conſign it over to the ornamented ſtyle, to which alſo belong ſome other properties, not at all noticed by Dr. Gregory, ſuch as elegance and animation.

Various uſeful precepts are given in this part of the work for avoiding faults in diction; illuſtrated by examples from eminent writers; many of which are borrowed from preceding ſyſtems of rhetoric; and ſome are ſupplied by Dr. G.'s own lucubrations. Of theſe laſt, we conſider the following as among the moſt valuable, as they point out lapſes in ſtyle committed by ſome modern authors who have been ſuppoſed to write the Engliſh language with greater purity and exactneſs than any of their predeceſſors.

"But the more dangerous vice, becauſe it is the more common, is vulgarity. Some inſtances of this, however, are to be found in very approved authors, and ſeem to demonſtrate how neceſſary it is to be guarded againſt it. Lord Kaimes ſpeaks of the comedies of Ariſtophanes, '*wallowing* in looſeneſs and detraction,' (which is moreover a falſe metaphor;) of 'the *puſhing* genius of a nation; of a nation being *devoid* of *bowels*,' &c. The following phraſe is ſurely intolerably low for ſerious compoſition: 'To imagine that the gratifying of any ſenſe, or the indulging of any delicacy in meat, drink, or apparel, is in itſelf a vice, can never *enter* into a *head* that is not diſordered.'—HUME'S ESSAY ON REFINEMENT. Dr. Beattie is not free from ſuch expreſſions: as a '*long winded* rhetorician,' '*ſcreaming*, *ſqualling*,'

ſqualling,' &c. Dr. Blair ſpeaks 'of the ſubject *in hand*,' of Milton having '*chalked out*' a new road in poetry; of Achilles '*pitching upon* Briſeis.' The following paſſages are from the ſame author: 'It is ſtrange *how* a writer ſo accurate as Dean Swift ſhould have *ſtumbled* on ſo improper an application of this particle,' &c. 'When we have arrived at what we expected was to be the concluſion, unexpectedly ſome circumſtance *pops out*, which ought to have been omitted.'—BLAIR'S LECT.

"In turning over a few pages of Dr. Robertſon, one of the moſt correct of our hiſtorians, I find ſuch phraſes as the following:

"'That by their preſence they might be the better able to perſuade their countrymen to *fall in* with his propoſals. A cauſe entruſted to ſuch able and zealous advocates could not *well miſs* of coming to a happy iſſue.'

"'He *took hold* of the regent by the *proper handle*, and endeavoured to *bring about* a change in his ſentiments,' &c.

"'The love of the which is ſo natural to all, that in every age they (improbable rumours) have been *ſwallowed* without examination.'

"'But during theſe vigorous proceedings of the proteſtants, they ſtood confounded, and *at gaze*.'

"'Which *muſt needs* prove fatal to both;' 'and that the matter would ſeem to be *huddled up*;' and in Mr. Hume we meet with many ſuch, as 'carrying matters with a *high hand*,' &c.

"Mr. Burke, whoſe name every ſcholar and every patriot muſt venerate, was far from being choice in his expreſſions; and I grieve to find that our parliamentary oratory has even declined ſince his time. Nothing indeed has a greater tendency to debaſe eloquence than that taſte for the ludicrous which has been introduced into the debates of parliament, where it ſeems latterly to be the principal aim of the firſt ſpeakers to try who can beſt act the buffoon.

"I ſhall ſelect a few ſpecimens of the vulgar from a pamphlet of the incomparable author whom I have juſt mentioned, not to leſſen his fame, for that no effort of mine could do, was I even inclined to act an invidious part; but as a caution to avoid faults into which genius itſelf can glide.

"'They purſue even ſuch as me into the obſcureſt retreats, and *haul* them before their revolutionary tribunals.'—LETTER TO A NOBLE LORD.

"'Aſtronomers have ſuppoſed that if a comet, whoſe path interſected the ecliptic, had met the earth, it would have *whirled* us along with it, into *God knows* what regions of heat and cold.'—IBID.

"'At the ſame time a ſort of national convention *noſed* parliament in the very ſeat of its authority.'—IBID.

"'Theſe

" ' These obscene harpies flutter over our heads, and *souse* down upon our tables."—Ibid.

" ' For this reason I proposed to reduce it (the pension list,) lest, if left without a general limit, it might *eat up* the civil list.'—Ibid.

" ' No other of the crown funds did I *meddle* with.'—Ibid.

" ' In my speech to the electors of Bristol, when I was *put out* of that representation.'—Ibid.

" ' Great and learned men thought that my studies were not wholly *thrown away*,' &c.

" A great critic has indeed said that sometimes a common expression is more significant than what is deemed an elegant one; and I am inclined to grant that the aptness of these words renders it difficult always to reject them. When, however, we meet with a low word, we ought diligently to look for one synonimous to it. It would probably be a very improving exercise to make a collection, as they occur, of choice and elegant expressions, which may be employed instead of the common and colloquial. Thus, for *heaping up*, we may use *accumulating*; for *shunned, avoided*; for to *brag*, to *boast*; for their *betters*, their *superiors*; for *handed down, transmitted;* for I *got rid of*, I *avoided*; for *shut out, exclude*; for *set free, exempted;* for *broke* his *word, violated* his *promise*; for *gave up, sacrificed;* for *stirred up, excited;* for an expedient *fallen upon, devised*; for *pitched upon, chosen*; for *cry up, extol.* A polite writer, instead of saying he is *pushed on*, will say *urged* or *impelled*; instead of *going forwards*, or *go on, proceed;* instead of you *take me*, you *understand;* instead of *I had as lief, I should like as well;* instead of a *moot point, a disputed point;* instead of *by the bye, by the way;* (though I do not much approve of either;) instead of *shut* our ears, *close* our ears; instead of *fell to work, began.* Some words it will be better to omit, as, instead of saying, ' he has a considerable share of merit,' say, ' he has considerable merit.'

" When an idiom can be avoided, and a phrase strictly grammatical be introduced, the latter will always be most graceful: for instance, it is more elegant to say, ' I *would* rather,' than ' I *had* rather.' This idiom probably took its rise from the abbreviation I'd, which in conversation stand equally for I would, or I had.

" When a substitute cannot be found for a mean word, it is better to reform the sentence altogether, and to express it by periphrasis.

" 4th. Another fault, against which writers who live at a distance from the metropolis ought to be particularly on their guard, is the use of provincial expressions. A student thus circumstanced should constantly compare the dialect of his own country with that of the best authors, and should endeavour to mark and distinguish all the provincialisms. That this observation is not without its use is evident, when we find even such an author as Dr. Blair employing such expressions as the following:

" Vol. ii. p. 206.—' The middle pitch is that which he employs in common converſation, and which he ſhould uſe *for ordinary* in public diſcourſe.'

" Ib. p. 225.—' We *will* read him without pleaſure, or moſt probably we ſhall ſoon *give over* to read him at all.'

" Ib. p. 62.—' The repreſenting *them both* as ſubject,' &c.

" Ib. p. 109.—' Without having attended to this we *will* be at a loſs,' &c.

" Ib. p. 234.—' There are few great occaſions of public ſpeaking in which one *will* not derive aſſiſtance from cultivated taſte.' P. 87.

The harmony of proſe numbers, is a ſubject upon which Dr. Gregory profeſſes to have beſtowed conſiderable attention; and he informs us, that he was accuſtomed, when young, to examine occaſionally the uſual metre of our beſt authors, according to the rules of Latin proſody. He found that many long ſyllables crowded together, rendered a ſtyle languid and heavy; that a ſtyle abounding in dactyls will ſeem rapid, but wants dignity. A familiar ſubject accords with dactyls and anapeſtics. A grave uniform ſtyle with trochees and iambics. What are called round or full periods, he thinks, are thoſe of which the concluſion conſiſts of one or two dactyls, followed by one or two long ſyllables. We are ſurpriſed that no notice is here taken of the *Proſodia Rationalis* of Mr. Steele, a work in which the rhythm of proſe is conſidered with much copiouſneſs and ingenuity. There is undoubtedly a meaſured cadence in a well-turned and full-ſounding ſentence: but we do not think that any ſentence of proſe, properly ſo called, admits of being ſcanned or analyzed into any regular ſeries of metrical feet. When it does admit of this, it is no longer proſe, but blank verſe, printed without a formal diviſion into lines, like the Oſſian of Macpherſon, which is not inaptly denominated proſe run mad.

On the ſubject of figurative language, we find nothing in theſe volumes deſerving of particular notice. The following practical rules for the acquiſition of a good ſtyle, deduced by the author, partly from his reading, partly from his own obſervation, ſeem worth preſenting to our readers.

" 1ſt. As we have been treating ſo lately of figurative language, my firſt obſervation will apply to it. Never be anxious to embelliſh your compoſitions in this way. Never ſtudy to find out compariſons or metaphors to adorn your diſcourſe. Figurative language, when it is good, comes ſpontaneouſly from a lively imagination, or from a mind richly ſtored by the peruſal of the beſt authors.

" 2d. Avoid

"2d. Avoid common-place metaphors. Nothing can be more diſguſting than an accumulation of trite and common alluſions. The plaineſt ſtyle is preferable; and figures to be pleaſing ſhould always have ſomething ingenious and uncommon to recommend them. Such a ſtyle as I have now been deprecating, is always frigid, and commonly characterized as fuſtian or bombaſt.

"3d. To write well you ſhould ſtudy to acquire a clear idea of the ſubject. Some may ſuppoſe that this has no connection with ſtyle; but the caſe is otherwiſe, for unleſs you underſtand what you write upon, you can never make others underſtand you. When you are to write, you are to reflect upon all the parts of the ſubject; and when you have acquired a clear view of it, the words will come of courſe, though probably they will admit of much amendment. Do not however ſtop the ardour of compoſition for the ſake of a ſingle word or phraſe, but leave it a blank when a proper one does not occur, or rather take the word that preſents itſelf, and mark it to be afterwards corrected.

"4th. You ſhould often compoſe. No rules are ſufficient to form a complete and correct writer without exerciſe and habit. I do not mean that you ſhould compoſe *much*; on the contrary, by writing too faſt at firſt you may contract bad habits, which will require much trouble before they can be removed. Endeavour therefore to write well, rather than faſt. When you have done, lay by the compoſition till you have forgotten your attachment to any particular phraſe in it, and afterwards ſurvey it with a critical eye; you will then be more able to prune redundances, and to ſmooth the periods.

"5th. I again repeat, peruſe the beſt authors with a particular attention to their ſtyle. By this means you will lay in a ſtore of words, and inſenſibly adopt their modes of expreſſion. Take care to mark every thing peculiar in their manner, ſo that you may know how afterwards either to adopt or to avoid it.

"6th. There is no practice better than to tranſlate paſſages from good claſſical authors, or to give the thoughts of a good writer in your own language, and compare it afterwards carefully with the original. Take, for inſtance, a paſſage from Addiſon or Blair; read it three or four times, and when you have made yourſelf maſter of all the ſentiments, lay aſide the book, and clothe them in your own language; then compare your own performance, after you have rendered it as correct as poſſible, with the original: by this means you will be able to diſcover your own faults.

"7th. Avoid all ſervile imitation of others; for by imitation you will be prevented from attempting any thing of your own, and your barrenneſs will at length be diſcovered. Never tranſcribe paſſages from other writers as your own: this effectually bars all efforts of genius, and expoſes you to the ridicule of men of learning.

" 8th. Always endeavour to adapt the ſtyle to the ſubject; for nothing can be more ridiculous than to clothe grave ſubjects in a vain and gaudy dreſs; or embelliſh dry reaſoning, which muſt convince only by ſtrength of argument. In oratorical compoſitions you muſt alſo adapt your diſcourſe to the generality of your audience: nothing can be more abſurd than to uſe extravagant phraſes, or unknown words, before an unlearned multitude; the ignorant may admire, but the learned will ſmile.

" 9th. Give at all times more attention to your thoughts than to your words. We may learn almoſt mechanically a few fine phraſes; but in a man of true genius alone the ſentiments are grand and noble." P. 204.

In treating of the various claſſes of compoſition, whether written or ſpoken, Dr. Gregory adopts the common-place diviſion by which they are arranged under two general heads, *proſe* and *poetry*. It appears by far more philoſophical to treat of compoſitions according to the different objects which they have ſeverally in view, whether of enlightening the underſtanding, exciting the emotions, gratifying the imagination, or influencing the will: for then the foundation of the rules by which each peculiar ſort ought to be guided, becomes much more ſatisfactorily apparent. When he arrives at oratory, and the diſcuſſion of the component parts of a regular diſcourſe, he makes a criticiſm upon a part of Dr. Blair's Lectures, which we think well founded. The ancient rhetoricians have agreed in dividing an oration into five parts. 1ſt. The exordium, or introduction. 2d. The narrative (narratio). 3d. The diviſion of the arguments. 4th. The expoſition of the arguments. And 5th. The peroration, or concluſion. To theſe, Dr. Blair adds, before the peroration, the *pathetic part*, on which this author remarks with apparent juſtice, that the pathetic is a *quality* rather than a *part* of a diſcourſe; and that it may be applicable to any part, frequently to the narrative as much as to any other; though it may be admitted that it is introduced with moſt effect towards the concluſion, becauſe the orator ſhould ſeem to warm as he advances. To preſcribe that whatever is pathetic in an oration ſhould be introduced in a particular place, would be to bind genius down to mechanical rules; and would defeat its own end, as what an audience always expected would ſoon ceaſe to produce any effect. It would be to imitate the common-place trick of thoſe popular preachers who endeavour to ſay ſomething affecting, immediately before the concluſion of their ſermon, that they may leave their audience in tears.

In diſcuſſing the merits of the ancient and modern hiſtorians,

rians, Dr. Gregory ſeems to have conceived an unreaſonable prejudice againſt Livy, whom he cenſures for his long and complex periods, and his tedious and declamatory orations. In the juſtice of this reproach, we by no means acquieſce; although we cannot completely defend this favourite hiſtorian from the charges of credulity and partiality. Here, and in other inſtances, we find this author ſupporting his ſtrictures on the ancient hiſtorians, by the correſponding deciſions of a brother critic, whom we ſhould not have expected to encounter upon ſuch a field, viz. General Andreoſſi, who it ſeems has lately publiſhed a memoir, containing obſervations on the principal hiſtorians, chiefly with a view to the accuracy of their military deſcriptions; and who accuſes Livy of the groſſeſt ignorance in military affairs. We ſhall however pardon this the more readily in the French tactician, as he is candid enough to allow that "the beſt hiſtorians, at leaſt for the laſt century, have been Engliſh."

Among modern hiſtorians, Dr. Gregory ſeems to have no greater favourite than Gibbon; upon whom he paſſes the following very high encomium.

"With an imagination more vigorous, and a ſtyle more highly ornamented than Dr. Robertſon's; with equal induſtry, and more learning, Mr. Gibbon has cultivated a long, and as it was thought, a barren tract of hiſtory, connecting the antient with the modern. I have no doubt but Monteſquieu's tract, 'Sur la grandeur and decadence des Romains,' ſuggeſted to Mr. Gibbon this grand and arduous undertaking. Having already ſpoken of Mr. Gibbon, it is not neceſſary at preſent to extend very far the criticiſm. In this great work, whatever is profound in reſearch, brilliant in diſplay, pictureſque in deſcription, and enchanting in diction, will be found. Yet I think in luminous arrangement he is inferior to Dr. Robertſon. He frequently breaks in upon his main ſubject by a long diſſertation or epiſode. The 15th and 16th chapters, independant of their pernicious tendency, are too long, and perhaps the whole of his eccleſiaſtical details might have been curtailed. If in his ſtyle there is any fault, it is perhaps an exceſs of ornament, and this occaſionally produces a degree of ambiguity. But his ſtyle was characteriſtically his own; and we may apply to him with propriety Mr. Addiſon's lines on Cowley, taking *wit*, as it was then generally uſed, for genius or fancy—

"Pardon great writer, that I dare to name
Th' unnumber'd beauties of thy page with blame;
Thy only fault was wit in its exceſs;
But wit like thine in any ſhape will pleaſe."

Vol. II. p. 40.

We ſhould have thought that a profeſſed critic might have detected many more faults in the inverted, affected, and Frenchified ſtyle of Gibbon, than an *exceſs of ornament;* and that a Chriſtian divine might have done ſomething more than barely hinted at the *pernicious tendency* of his 15th and 16th chapters.

This is by no means the only occaſion on which we think Dr. Gregory's critical deciſions haſty and ill conſidered. We cannot agree with him in thinking the Sentimental Journey of Sterne a *contemptible performance;* though we are unable to commend it for any uſeful tendency; and we are afraid that its popularity is very far from having *paſſed away.* We poſitively deny that Terence is *intolerably flat and tedious,* although we concede to Dr. G. that there is a tireſome ſameneſs in his plots: and we diſſent from the aſſertion, "that the Careleſs Huſband, and the Jealous Wife, are among the *leaſt intereſting* of modern comedies; as well as from the general principle by which the critic ſupports this opinion, viz. "that any exact picture of life would tire or diſguſt on the ſtage, where we expect to ſee ſomething different from what we are every day accuſtomed to." Vol. II. p. 248.

In the following remarks upon the correſpondence of eminent men, which has often been ſo injudiciouſly obtruded upon the public, we, on the whole, concur; but think it ſtrange that no notice is taken of the Letters of Cowper, which form the moſt remarkable exception with which we are acquainted, to the concluding ſtricture of the quotation.

"Mr. Pope ſeems to have formed his epiſtolary ſtyle upon the model of Voiture. It is therefore no wonder that it ſhould in ſome meaſure partake of the faults of that writer. Indeed all the brilliancy of Mr. Pope's ſtyle, (and no man ever poſſeſſed more powers of language than he did) cannot compenſate for the ſtudied ſentences, and conſtant affectation of wit, which diſfigure the correſpondence of Mr. Pope. In fact his Letters are by far the moſt inferior of all his productions. The Letters of Dean Swift, Biſhop Atterbury, Lord Bolingbroke, and Lord Peterborough, publiſhed in the ſame collection, are more natural, and conſequently better.

"A fooliſh paſſion lately prevailed for inſpecting the private correſpondence of every perſon who had attained either rank or fame. Now the private correſpondence of any man, upon ordinary ſubjects, can afford but little intereſt. I confeſs I was diſappointed even in the Letters of Mr. Gibbon, and perhaps I ſhould be equally ſo with thoſe of Mr. Burke, or Dr. Johnſon.

A few

A few very fine Letters of the latter, it is true, are preſerved, ſuch as that to Lord Cheſterfield, the Earl of Bute, &c. But theſe are written upon important occaſions. The truth is, to make a compoſition perfect there muſt be ſubject, and the petty incidents of private life are not ſubjects that can be expected to engage much of public attention. It is different when the facts deſcribed are of general importance." Vol. II. p. 82.

The ſtyle in which Dr. Gregory has compoſed the preſent work, is in general plain and perſpicuous; but by no means free from faults; and frequently exhibiting violations of the rules which he had himſelf laid down but a few pages before. Of this we ſhall produce but a ſingle example. This critic more than once exhorts his pupil to ſtudy ſimplicity of ſtyle, and to avoid the affectation of far-fetched and incongruous metaphors. Yet at p. 286 of his firſt volume, he has the following paragraph.

"The Sermons of Seed, and thoſe of Dr. Ogden, are both highly ornamented; and yet the ornament is of a quite different kind. The ſtyle of the former is diffuſe; that of the latter is the moſt condenſed I have ever examined. With reſpect to the time which theſe ſermons would require in delivering, the former ought to be abridged, and the latter perhaps dilated; but what modern architect dare lift up a trowel againſt the work of a Jones or a Palladio?"

The laſt Letter contains ſome ſenſible remarks on the uſes of claſſical learning; but it was before publiſhed in the Tranſactions of the Mancheſter Philoſophical and Literary Society.

BRITISH CATALOGUE.

POETRY.

ART. 14. *The Stanzas of an Engliſh Friend to the Patriots of Spain.* 4to. Weſtley, 1808.

This is a very ſpirited Ode; though, alas, we fear that the hopes it breathes, in uniſon with every Briton's wiſh, are hardly to be accompliſhed. As the effuſion deſerves to be remembered, we introduce a ſpecimen.

"The baſe of amity ſublime
From man to man, from clime to clime;

Virtue alone can prove by heaven's decree,
For ſuch the nations of the earth
Are faſhioned by congenial worth;
When each in each may kindred ſpirits ſee,
And realms in freedom bleſt rouſe others to be free.

" Of old we ſaw miſguided Spain
Launch in a gloomy tyrant's reign,
Her vaſt Armada to enſlave this iſle,
Now glorious contraſt we behold;
Her ſons more honourably bold,
With thankful pride on Britain's navy ſmile,
That brings them friendly aid againſt uſurping guile."

ART. 15. *The Times an Ode, at the Commencement of the Year 1809. By Joſeph Blacket.* Cr. 8vo. 16 pp. 1s. Goddard, Hatchard, &c. 1809.

That this poet is in very humble life, and that he has voluntarily ſelected Mr. Pratt, as his patron, is all that we learn of the circumſtances of the publication. That he is not without a turn for poetical compoſition may be ſeen by the firſt lines of his Ode, which are theſe:

" Ere Order's bright and beauteous face
Illum'd the boſom of the drear profound,
Throughout the vaſt vacuity of ſpace,
Confuſion reign'd and Horror grimly frown'd;
But when Creation's FATHER ſpoke,
Old Chaos ſaw, with wild affright,
The gloom ſubdued of tenfold night,
As through the murky darkneſs broke
The orient beam of vivifying Light."

But would it be kind in Mr. Pratt, or in us, to encourage this Mr. Blacket to adhere to poetry, as the means of ſubſiſtence? Clearly not.

ART. 16. *The Theſpiad,* 8vo. 50 pp. 2s. 6d. Stockdale, Jun. 1809.

The popularity of Churchill's Roſciad, ariſing not intirely from it's own merits, but from the intereſt which almoſt every reader feels in dramatic amuſement, has from time to time given birth to various imitations of that lively, but not unexceptionable, ſatire. Of theſe imitations the work before us is one of the beſt which we have lately ſeen; though in poetical merit it ranks far below the original.

In a preface of conſiderable length, the author declares the deſire of reforming the ſtage, and not any perſonal prejudice againſt the actors criticized, to have been his motive in the preſent

ſent publication; he expreſſes his "fear that he has not expoſed in all the *pomp* which they deſerve, the imbecility of thoſe authors who are hired to fabricate comedies for the edification of the ſhilling gallery."

We agree with him that ſuch authors are fitter ſubjects of ſatire than the players whom he has chiefly noticed. Yet authors as well as players may plead, in the words of Dr. Johnſon's ingenious Apology for Managers, that

"*They, who live to pleaſe, muſt pleaſe to live.*"

A fitter ſubject than either is the falſe taſte of the public, or rather the little attention which it pays to ſenſe, propriety, or literary merit in dramatic amuſements. This, we conceive, is the true ſource of the evil. It cannot be expected that writers or actors, who, by ſtage trick or buffoonery, can gratify the many, ſhould devote themſelves to the few, who require a well-written drama and a chaſte repreſentation.

In the cenſure paſſed on the ſtrange pieces called *melo-dramas*, (in which tragedy, comedy, farce, opera, and pantomime, are jumbled together in one incongruous maſs) we cordially agree with this author, as alſo in his opinion of the bombaſt and abſurd drama of Pizarro. His opinions of the ſeveral actors are, we think, in many inſtances queſtionable, and in ſome manifeſtly prejudiced, eſpecially in his delineations of Mr. Kemble and Mr. Younge; the latter of whom (a very meritorious and riſing actor) is unjuſtly, in our opinion, repreſented as a ſervile copyiſt of the former. We will however cite the deſcription of Mrs. Siddons, (juſtly the author's favourite) which, though not faultleſs, is perhaps the moſt favourable ſpecimen we could give of this poem.

"Queen of the buſkin'd art, whoſe eye ſublime,
And awful port are unimpair'd by time,
Majeſtic Siddons comes—around her form
Roll the loud thunders of th' heroic ſtorm.
Chain'd at her feet the obedient paſſions lie,
Couchant, and watchful of her wondrous eye,
That lightens now, and now with leaden ſtare
Depicts the cold compoſure of Deſpair.
On iron or on golden hinges move
Her flexile tones attun'd to hate or love.
In ev'ry geſture, grace and fire combine,
And magic charms in ev'ry feature ſhine." P. 14.

The characters of Mr. Lewis, and ſeveral other performers, have alſo conſiderable merit; and upon the whole, if this writer may, amongſt dramatic ſatiriſts be conſidered as *extremus primorum*, he is, at all events, *extremis uſque prior*.

ART.

ART. 17. *Engliſh Bards, and Scotch Reviewers: A Satire.* 12mo. 4s. Cawthorne. 1808.

Since the time of the Baviad, we have not met with a production combining ſo much ſeverity with ſo much genuine wit, humour, and real talent. If we, however, had poſſeſſed the opportunity, we ſhould certainly have pleaded very powerfully in behalf of one or two, who are laſhed with more bitterneſs than juſtice; but, on the whole, it muſt be confeſſed, that truth is on the ſide of the author. Nothing can be more certain, than that genuine taſte was once more in danger, and high commendation and great popularity have attended certain poetical productions, which would hardly endure the teſt of ſound and honeſt criticiſm.

We ſhall enter into no detail of this poem, becauſe it will be univerſally read, but we think it neceſſary to ſubjoin a ſpecimen, in juſtification of what we have ſaid above. There is exaggeration in the following paſſage, but its poetical merit is ſingular.

" Health to Great Jeffrey! Heaven preſerve his life,
To flouriſh on the fertile ſhores of Fife,
And guard it ſacred in his future wars,
Since authors ſometimes ſeek the field of Mars;
Can none remember that eventful day,
That ever glorious, almoſt fatal fray,
When Little's leadleſs piſtol met his eye,
And Bow-ſtreet myrmidons ſtood laughing by?
Oh! day diſaſtrous! on her firm ſet rock,
Dunedin's caſtle felt a ſacred ſhock;
Dark roll'd the ſympathetic waves of Forth,
Low groan'd the ſtartled whirlwinds of the North;
Tweed ruffled half his waves to form a tear,
The other half purſued its calm career;
Arthur's ſteep ſummit nodded to its baſe,
The ſurly Tolbooth ſcarcely kept her place;
The Tolbooth felt—for marble ſometimes can,
On ſuch occaſions, feel as much as man—
The Tolbooth felt defrauded of his charms,
If Jeffrey died, except within her arms:
Nay, laſt not leaſt, on that portentous morn,
The ſixteenth ſtory, where himſelf was born,
His patrimonial garret fell to ground,
And pale Edina ſhudder'd at the ſound:
Strew'd were the ſtreets around with milk-white reams,
Flow'd all the Canongate with inky ſtreams;
This of his candour ſeem'd the ſable dew,
That of his valour ſhow'd the bloodleſs hue;
And all with juſtice deem'd the two combin'd
The mingled emblems of his mighty mind.
But Caledonia's Goddeſs hover'd o'er
The field, and ſav'd him from the wrath of Moore;

From

From either piſtol ſnatch'd the vengeful lead,
And ſtrait reſtor'd it to her favourite's head.
That head, with greater than magnetic power,
Caught it, as Danae caught the golden ſhower,
And though the thickening droſs will ſcarce refine,
Augments its ore, and is itſelf a mine." P. 25.

NOVELS.

ART. 18. *Ned Bentley: A Novel. In Three Volumes. By J. Amphlett.* 12mo. Longman and Co. 1808.

This tale, though full of the greateſt improbabilities, is well told on the whole; but how can any Engliſhman be ſo ignorant of naval diſcipline, as not to know how impoſſible it is for any individual to obtain high rank in the navy, without the previous ſervitude of a midſhipman? For ſervitude it may indeed be called.

Mr. Bentley is, however, a very agreeable perſonage, and although we ſhould not receive him among our more intimate friends, whom we deſire to ſee frequently and familiarly, we have no objection to the being introduced to him, and ſhall touch our hat when we meet him in a party.

NATURAL HISTORY.

ART. 19. *An Abridgment of Dr. Goldſmith's Natural Hiſtory of Beaſts and Birds. Interſperſed with a Variety of intereſting Anecdotes, and illuſtrated by nearly two hundred Engravings on Wood, in the Manner of Bewick.* 12mo. 376 pp. 5s. 6d. Scatcherd and Letterman. 1808.

Goldſmith is not eminent as a naturaliſt, nor are the cuts in this cheap book to be expected to rival thoſe of Bewick; but the former did his work as a compiler with ſome diligence, and the delineations here given are ſufficiently good to convey an idea of the objects. Under theſe circumſtances, it is evident, from the mere number of pages, and of cuts, that very few books can convey ſo much information, at a rate ſo extremely reaſonable.

MATHEMATICS.

ART. 20. *Mathematical Tables, containing the Logarithms of Numbers, Logarithmic Sines, Tangents, and Secants, and a Traverſe Table; to which are prefixed Logarithmical Arithmetic, and Plane Trigonometry; alſo Examples on the Menſuration of Heights and Diſtances. For the Uſe of Schools. By J. Brown, Mathematician.*

Mathematician. The Second Edition, corrected, improved, and enlarged, with the following Additions; viz. an Account of the Nature and Calculation of Logarithms, and of Sines, Tangents, and Secants; Answers to the Examples of the Mensuration of Heights and Distances, and Solutions of the most difficult, given in Notes; Rules for the Computation of Interest and Annuities, with Tables of Compound Interest; Probabilities of Life, and Annuities for Years and Lives; and an Appendix, explaining the Application of Logarithms to the Mensuration of Heights by the Barometer. 8vo. 6s. 6d. Longman and Co. 1808.

Brown's Tables of Logarithms have already been approved by competent judges in the former edition, and it is alledged that they have here been corrected with such care as to give reason to hope, that the few errata, which are contained in less than half a page, will be all that can be found. By whom the additions and alterations, specified in the title-page, have been made, is not said: probably, by the person who signs J. W. to a very short advertisement. There is every appearance that the whole has been done with care and judgment.

LAW.

ART. 21. *Remarks on the Alliance between Church and State; and the Test-Laws. By the Rev. Richard King, M. A. formerly Fellow of New College, Oxford.* 8vo. 59 pp. 2s. Booth. 1807.

The true account of this tract is given by the author. "It comprehends," he says, "the substance of the leading arguments in Dr. Warburton's celebrated treatise," on the Alliance between Church and State. We should call it an abstract of that treatise; and, to our apprehension, the arguments are briefly put, and almost without illustration, Warburton's work on this subject, like his other productions, had strong marks of a vigorous and acute mind; but to adopt implicitly all his positions, on the bare mention of them, cannot be expected of readers at this day. There are certain powers in the church which, being sacred, cannot be transferred to the state, and others in the state which, being merely human, belong not to the church. This is the true foundation of the whole.

POLITICS.

ART. 22. *A Letter on Toleration and the Establishment; addressed to the Right Hon. Spencer Perceval, Chancellor of the Exchequer: with*

with ſome Remarks on his Projected Bill. 8vo. 52 pp. 1s. 6d. Rivingtons. 1808.

The important ſubject of this Letter, and the good ſenſe which pervades it, induce us to regret that our limits do not allow us ſpace for an ampler detail of its contents.

"The true principles of toleration, as defined by reaſon, and ſanctioned by the genuine ſpirit of Chriſtianity," are juſtly viewed by this author as "the moſt ſacred rights that can be engraven on the inſtitutions of ſtates." But, he obſerves, "the wildeſt notions" (on this ſubject) "have been ſometimes maintained;" and he therefore juſtly inculcates on legiſlators and governors, great caution, "that they do not, under popular terms, countenance opinions which may prove injurious to, if not utterly ſubverſive of, the intereſts of the country."

The moſt enlarged maxims of toleration, in the author's opinion, do not require more than "a permiſſion to every claſs and every individual to profeſs any opinions or follow any mode of worſhip, which do not militate againſt the fundamental principles of natural and revealed religion;" and he afterwards lays down, as a juſt and reaſonable principle, that "legiſlative regulations ſhould be reſtricted to the exact line of defenſive operation," and that "no penalties ſhould be inflicted on thoſe who diſſent from the inſtitutions, without any act of hoſtility or offence." Even diſabilities and excluſions from civil privileges, he thinks, ſhould be enacted as rarely as poſſible."

After theſe liberal admiſſions, the author pleads very powerfully in favour of the religious eſtabliſhment of this country; which he conſiders as entitled to all ſupport and encouragement conſiſtent with juſt principles of toleration.

The firſt particular in which he conſiders our eſtabliſhment as neglected, is "the want of a ſufficient number of places of worſhip;" which he juſtly conſiders as one great cauſe of the increaſe of ſectaries. As a remedy for this evil, he recommends that, on a well-atteſted repreſentation to the Biſhop, a brief ſhould be granted by government, at little or no charge, and the deficiency, if any, be ſupplied by government. At all events, he urges that ſome mode ſhould be deviſed for the erection of churches wherever there is an enlarged population, and that a certain portion of the church ſhould be allotted to the lower claſſes of ſociety. There are other ſuggeſtions on this head, in our opinion, well deſerving of attention.

He next diſcuſſes, with great candour and ability, the proviſions in the Act of Toleration, (1 W. 3. c. 18.) and in the Statute 19 Geo. IIId c. 34, reſpecting diſſenting miniſters, contending that, by the latter act, "an encouragement is abſolutely holden out to men to become teachers diſſenting from the Church of England, and privileges and immunities are granted to them, without any teſt of their religious opinions being required, but a general belief in the Scriptures, which ſectariſts of every age have

have admitted, and to which they have uniformly appealed in ſupport of their errors." Admitting candidly that diſſenting preachers ſhould be tolerated, if their opinions do not directly militate againſt the authority of the Scriptures, or the peace of ſociety, he aſks why men ſhould be tempted by ſuch important exemptions to become teachers of opinions different from thoſe of the Eſtabliſhed Church? No examination, he obſerves, is made of the fitneſs of ſuch a perſon for the office of inſtruction, nor any teſt of his character and principles required. The remedy which he propoſes for this miſchief is, in our opinion, moderate and reaſonable. He would require that each licenſe ſhould be granted only on the application of a certain number of houſeholders, accompanied by teſtimonies to the moral character, and a ſtatement of the leading doctrines maintained by the preacher; and he would have the licenſe reſtricted to a particular congregation. He alſo, very properly, recommends that more attention be paid to the religious inſtruction of the army and navy; in which, he intimates, the appointment of chaplains has been of late diſcontinued or neglected.

On the ſtate of Religion in Ireland, and the dangers to be apprehended by the Proteſtant eſtabliſhment in that kingdom, this author makes many judicious remarks. He alſo gives very ſatisfactory anſwers to thoſe who complain of the abuſe of eccleſiaſtical patronage, and of the diſproportion of eccleſiaſtical revenues.

On the propoſed bill of Mr. Perceval, for regulating the ſalaries of curates, this author makes but few obſervations. Upon the whole he ſeems, with ſome modifications, to approve it.

This tract concludes with ſome forcible, and, we think, concluſive arguments in favour of tithes, as the leaſt objectionable mode of ſupporting the clergy which has yet been, or probably can be, deviſed. On this, as on the other topics treated by him, the author ſhows himſelf in the light of a firm and conſiſtent advocate of the Eſtabliſhed Church, and a friend to the beſt intereſts of his country.

ART. 23. *The Subſtance of a Speech which ought to have been Spoken in a certain Aſſembly, upon the Motion made by the Right Hon. Henry Grattan, on the 25th of May,* 1808, "*That the Petition from the Roman Catholics of Ireland ſhould be referred to a Committe of the whole Houſe.*" *With Supplementary Notes.* 8vo. 95 pp. 3s. J. J. Stockdale. 1809.

It is perhaps impoſſible at the preſent time to produce new arguments, or many new remarks, on the much agitated Catholic Queſtion. But the train of reaſonings may ſtill be varied, and the obſervations which occur may ſtill be placed in novel and more ſtriking points of view. This variety is, in many inſtances,

ſtances, attained by the writer before us, whoſe able diſcuſſion of this important ſubject would, we think, be ſufficient to ſettle the queſtion, had no other advocate of the ſame opinions appeared.

The very opening of this ſpeech contains a ſtriking remark on that which it profeſſes to anſwer; namely, that the conciliatory language, for which the Right Hon. Gentleman was, it ſeems, praiſed even by ſome of his opponents, does indeed recommend to the petitioners to be reconciled to the poſſible diſappointment of their hopes; but not by inculcating the duty of ſubmiſſion to the authorities of the ſtate, or any ſimilar motive, but "by encouraging them to hope that their diſappointment will be but temporary, and that a little patience and perſeverance will accompliſh all they deſire." How little this ſort of conciliation merits the thanks of thoſe who are adverſe to the catholic claims, is very ably and pointedly demonſtrated by this author.

After a few general obſervations, the author conſiders the main argument in ſupport of the claim of unlimited conceſſion in favour of popery, namely, that "this religion has undergone ſo great a change as to be longer a juſt object of apprehenſion to a proteſtant ſtate." He juſtly obſerves that it reſts on the ſupporters of the petition to eſtabliſh the affirmative of that queſtion, and calls upon the Right Hon. Gentleman who had alledged, on the authority of certain foreign univerſities, that the Romiſh church is unjuſtly charged with maintaining the odious maxims "that *faith is not to be kept with heretics*, and that *princes excommunicated by the Pope may be lawfully depoſed and murdered by their ſubjects*," to ſtate when thoſe tenets were renounced by that church; which certainly once adopted them. He denies that the authority of thoſe univerſities was ever recognized by the Church of Rome. The true principle of thoſe doctrines as underſtood by the ſee of Rome, is judiciouſly, and, to us, ſatisfactorily, explained.

Independently of thoſe doctrines (even admitting them to have been renounced) the author enumerates ſome characteriſtic qualities of the Romiſh religion, which muſt ever render it an object of our jealouſy, diſtruſt and dread; namely, its *intolerance*, its claim to *infallibility*, its tyrannical diſpoſition, and conſequent hoſtility not only to eccleſiaſtical, but civil liberty. On this laſt account, he remarks, ſo much care was taken at the Revolution to bind the conſcience of every future ſovereign "to be vigilantly attentive and reſolutely firm in guarding the proteſtant eſtabliſhment."

He adds an important obſervation, that "we ſhould have leſs to fear from a popiſh king with proteſtant miniſters, than from popiſh miniſters under a proteſtant king." But the queſtion whether the throne itſelf ſhall continue to be proteſtant, is, he inſiſts, more immediately concerned in the preſent diſcuſſion than might be at firſt imagined. For the petitioners demand "the removal of every remaining incapacity on account of their religion."

"How,"

"How," he asks, "is that principle to be satisfied so long as they are disabled, in respect of religion from succeeding to the throne?" He pursues this topic further, and enforces it with arguments to which the advocates of the catholic claims would, we conceive, find it difficult to frame a specious answer. It is then shown that not only the principles of the Church of Rome are unchanged (as indeed its highest authorities have declared) but also that the spirit and temper of its professors is still decidedly hostile to the established Protestant Church.

These arguments are followed by many important and forcible remarks, particularly on the alledged attachment of the Romanists to the British constitution, of which the protestant ecclesiastical establishment forms so essential a part. There are also some striking observations on the seminary for popish priests established some years ago in Ireland; a measure upon which, as it has been adopted by the legislature, we shall not here animadvert.

Having pointed out the dangers and probable consequences of acceding to the catholic claims, the author concludes with a declaration, which, coincides exactly with our sentiments; namely, that the state of the peasantry of Ireland really demands our commiseration and our aid; but that the proposed measure, "though vaunted as a *panacea* for all the evils they labour under, would not alleviate any one of those evils." He proposes, therefore, rather to rescue them from their state of ignorance, by providing for the residence of the protestant clergy, and assisting them in the establishment of schools, and the distribution of bibles. "Such measures," he concludes, "I shall ever be ready to support to the utmost of my power; but to the rash, hazardous, and as I verily believe it would prove, ruinous experiment, which is the object of the motion of the Right Hon. Gentleman (Mr. Grattan) I give a most decided negative."

Of the supplemental Notes it may justly be said, that they contain important elucidations of some parts of the speech; a speech which we cannot but consider as a valuable addition to the many able and constitutional tracts, which have appeared on this great question.

MEDICINE.

ART. 24. *Suggestions for the Prevention of that insidious and destructive Foe to the British Troops, in the West-Indies, commonly termed the Yellow Fever. With the Outline of a Plan of Military Hospitals, on a Principle and Construction, tending to introduce a more successful Treatment of the Sick. To which are added, other Papers connected with the Subject. By Stewart Henderson, M. D. District Staff Surgeon.* 8vo. pp. 114. 5s. Birmingham. London, Stockdale, Jun. Pall-Mall. 1808.

The author is indebted to Dr. Pinckard, for these Suggestions on the Yellow Fever; we do not even find a single remark upon the

the ſubject, which has not been made by that intelligent phyſician. The ſtate of military hoſpitals, particularly in the Weſt-Indies, is deſcribed to be deplorably bad; according to their preſent conſtruction and management, they are ſuppoſed to be more productive of evil than of good. Dr. Henderſon propoſes a plan for a hoſpital in which each patient may have a ſeparate apartment; and ſuggeſts that "a corps be regularly appointed to the hoſpitals, under the name of hoſpital attendants." We recommend theſe obſervations to the attention of thoſe medical officers who ought to be intereſted in ſuch affairs. The author has introduced ſome uſeful practical remarks upon the diſeaſes of ſeamen, and the reſult of his own practice is favourable to his ſkill and judgment. We were therefore ſorry to find him ſtrongly prejudiced againſt a moſt honourable and learned body of men, the licentiates of the Royal College of Phyſicians, upon whom he beſtows the moſt unmeaning and unfounded abuſe. He deprecates their being appointed as army phyſicians, becauſe they are young, inexperienced, and unacquainted with the diſeaſes of tropical climates. Speaking of thoſe who were employed during the laſt war, he obſerves, "Strangers to the ſervice, deſtitute of a local knowledge, inexperienced in the diſeaſes incident to ſoldiers in a tropical climate; unaccuſtomed to the fatigues and hardſhips of a military life, and not inured to a hot climate, they were among the firſt who were diſordered, and inſtead of being uſeful to the ſick ſoldiers, required medical aſſiſtance themſelves. In the courſe of a few weeks, moſt of the phyſicians either died or were rendered totally uſeleſs." Now, at the period when theſe unfortunate events occurred, the mortality of our army was exceſſive; and although freſh ſupplies of ſurgeons mates were conſtantly arriving, to fill the places of thoſe who died, the deficiency was ſtill ſo great that many of the ſick were deſtitute of medical aſſiſtance; and ſeveral of the medical officers periſhed from the unceaſing ſeverity of their duties.—We admit that thoſe medical officers who have ſerved in the Weſt-Indies are the leaſt likely to ſuffer, when ſent to warm climates; but the concluſion which Dr. Henderſon would draw is too abſurd to maintain; it amounts to this, that he who is the leaſt ſubject to illneſs, is the fitteſt perſon to take charge of the health of other people; now a man perfectly incompetent to every medical employment, except that of hoſpital or ſurgeon's mate, may be as likely to live as the moſt able and ſcientific phyſician. Dr. Henderſon muſt be aware of the wide difference which obtains in the education of regular phyſicians, and that of the young men who enter into the army as mates. But ſome of theſe have happily eſcaped from the perils of war, the ravages of diſeaſe, and the hardſhips of long ſervices; they have provided themſelves with diplomas, and think it unjuſt that they are to be ſuperſeded in rank by younger men who are freſh from college.

We are of a different opinion, and deem every attempt to diminiſh the conſequence and degrade the rank of the regular phyſician, injurious to medical ſcience, and detrimental to the public. A ſurgeon's mate, half educated, or with no education at all; who has ſcarcely devoted as many months to the ſtudy of his profeſſion as the phyſician has years, receives pay adequate to his merits; and if he ſurvives, is certain of obtaining the rank of ſurgeon, and is ſurely ſufficiently rewarded. It is admitted that the two profeſſions are perfectly diſtinct, why then exclude the phyſician, who comes with a mind ſtored with principles, and fraught with erudition and the experience of ages, from that rank in the army which he enjoys in civil life. Be it remembered, that an able phyſician is not formed by the number of diſeaſes which he attends, but by his capacity for profiting by what he ſees. We may ſafely affirm, that the evils and the miſmanagement ſo loudly complained of in the medical department of the army, ariſe from the want of regularly educated phyſicians, certainly not from their being employed.

ART. 25. *Obſervations on the Inflammatory Affections of the Mucous Membrane of the Bronchiæ. By Charles Badham, M. D. &c. &c.* 12mo. pp. 133. 4s. Callow. 1808.

Dr. Badham conceives that he has aſcertained the exiſtence of a diſeaſe hitherto undeſcribed; and entertains an opinion, that medical practitioners, being familiar with the appearances of pleuriſy and peripneumony, ſuppoſe themſelves to be ſufficiently acquainted with the acute diſeaſes of the organs of reſpiration. Yet he proves himſelf, that ancient authors had deſcribed an obſtructed ſtate of the bronchial tubes; and we could quote paſſages from the works of Sauvage, Baillie, and Darwin, among the moderns, indicating their acquaintance with an inflammatory affection of the membrane lining the trachea and bronchiæ. The firſt of theſe authors indeed has deſcribed, under the term of *Pleuritis Catarrhalis*, a diſeaſe almoſt ſimilar to the Bronchitis Acuta of Dr. Badham.

We think the doctor has been happy in adopting Bronchitis as a generic term; he deſcribes three ſpecies of the diſeaſe, viz. Bronchitis Acuta, Bronchitis Aſthenica, and Bronchitis Chronica. We allow him the merit of being the firſt who has given an accurate account of the diſeaſe in its acute form; the ſymptom of which we ſhall detail in his own words: after expoſure to cold, "the patient is attacked with a ſenſe of conſtriction, or other uneaſy feeling at the cheſt, his breathing is hurried and painful, and becomes more and more laborious, till at length an orthopnœa is completely eſtabliſhed, and the efforts of all the voluntary muſcles, which can be called into action, render the oppreſſed ſtate of the lungs ſufficiently evident. The countenance is full of anxiety, the noſtrils are ſeen in perpetual motion, nor

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is it eaſy to conceive a more diſtreſſing ſpectacle, than a patient under this attack exhibits. Cough ſoon ſucceeds, and though ſome expectoration attend, there is little or no relief derived from it. The ſtate of the ſurface of the tongue, and of the urine, though liable to variety, all unequivocally indicate the phlogiſtic diatheſis; and the moment the pulſe is felt, the neceſſity of immediate veneſection is obvious. Wheezing is not a conſtant, perhaps not a common ſymptom. If the diſeaſe remain for a few days unſubdued by proper treatment, or have been hitherto neglected, all the marks of exceſſive action diſappear, the pulſe is no longer full or hard, it has become exceſſively feeble, and of almoſt countleſs frequency; partial ſweats break out at intervals, the patient ſpits up an immenſe quantity of yellow ſputa, till from feebleneſs he can expectorate no longer, and then the ſecretion accumulates in the bronchiæ till he dies. The laſt hours, in ſome caſes, exhibit the 'luctus cum morbo,' in a frightful degree of violence, and the patient often becomes delirious, before he ſink under it." P. 52, 53.

The remedy is large bleeding; a ſolution of tartarized antimony; and from its beneficent effect in croup, the author recommends calomel, though he confeſſes that he has not yet tried it.

Bronchitis Chronica comprehends tuſſis cum dyſpnœa, catarrhus pituitoſus, and catarrhas ſenilis: and Bronchitis Aſthenica is ſubſtituted for Peripneumonia Notha: in his deſcription of which, Dr. Badham has communicated ſome intereſting remarks upon its moſt frequent modes of terminating; and one of theſe ſo nearly reſembles pulmonary conſumption, that practitioners often confound the two diſeaſes, and fancy that they have cured a true conſumption of the lungs, when they have only relieved what would probably have terminated favourably without their aſſiſtance.

If this work ſhould reach a ſecond edition, we adviſe the author to corect ſome unpleaſant peculiarities of ſtyle; and expunge ſome illiberal reflections upon modern writers, with whoſe works he could not have been converſant. We do not object to his delving the mines of ancient lore, but we think him very unjuſtifiable in refuſing to extend his "reſearch into writings of a leſs remote period, which, (he obſerves) while they claim no veneration from their age, are replete with all the miſconceptions of the infancy of ſcience;" for in ſome of theſe, as we hinted before, he might have obtained conſiderable information on the ſubject which he has choſen to treat.

DIVINITY.

ART. 26. *The Propagation of Chriſtianity not indebted to any ſecondary Cauſes, a Prize Eſſay, publiſhed in Purſuance of the Will of the Rev. J. Hulſe, of St. John's College, Cambridge. By the Rev. Samuel Berney Vince, B. A. Fellow of King's College, Cambridge.* 8vo. 37 pp. 1s. Cambridge, Deighton: London, Lunn. 1807.

This academical argument againſt Gibbon is conducted in the following manner. The author undertakes to prove theſe four propoſitions.

"1. That the world, at the advent of our Saviour, was not in a ſtate *favourable* to the propagation of Chriſtianity."

"2. That the propagation of Chriſtianity was not aſſiſted by *the ignorance of the times* in which it was promulgated, nor by the *unenlightened underſtandings* of thoſe to whom it was originally taught."

"3. That the characters of the firſt propagators of the Goſpel were not ſuch as would command reſpect, nor enforce obedience, on account of their *rank in life, civil authority, or education.*"

"4. That great oppoſition was made to the progreſs of Chriſtianity by *earthly* powers, while the Apoſtles, on the contrary, uſed no violent meaſures to extend its influence." P. 5.

The firſt of theſe propoſitions is the moſt difficult to maintain, becauſe it ſeems, in ſome degree, to militate againſt the fitneſs of the time. The time, however, might be fit to propagate the Goſpel by the aid of miracles, though not without them; and this we take to have been the caſe. The argument is not drawn out into any great length of proof, under any of the heads; but perhaps ſufficiently for an academical exerciſe, in which light it is reſpectable.

ART. 27. *The Curate Catechiſing; or a familiar Expoſition of the Church Catechiſm. Addreſſed to the Children of a Country Pariſh. With ſuitable Queſtions for their Examination therein. By the Rev. W. Thiſtlewhaite, B. A.* 12mo. 1s. 6d. Hatchard. 1808.

This appears to be a familiar explanation of the Church Catechiſm, very uſeful, and indeed very neceſſary, in country pariſhes. The teacher appears to have done his duty ably and conſcientiouſly. It may properly be recommended for circulation.

ART. 28. *An Addreſs to the Archbiſhop of Canterbury, on the Propriety and Uſefulneſs of Sunday Evening Lectures. By the Rev. George Henderick, Chaplain to the Counteſs Dowager of Mexborough,*

Mexborough, and Curate of Harlaxton, near Grantham, Lincolnſhire. Hatchard. 2s. 1808.

This well-meaning writer, in order to put the more effectual check upon the influence of infidelity, and the ſtratagems of diſſenters, recommends the general eſtabliſhment of Sunday evening lectures, eſpecially in large towns and populous villages. His arguments are very ſatisfactory; but it may be queſtioned, whether in all ſituations ſuch an inſtitution would anſwer. Much, however, would depend upon the diſcretion and ability of the preacher. We would not, however, on any pretence, have the evening lecture ſubſtituted for the afternoon prayers, to which many pious perſons conſcientiouſly reſort, who are from local circumſtances unable to attend their duty in the morning, and whom the ſame circumſtances might prevent from hearing the evening lecture.

ART. 29. *A Sermon againſt Witchcraft; preached in the Pariſh Church of Great Paxton, in the County of Huntingdon, July 17, 1808. With a brief Account of the Circumſtances which led to Two atrocious Attacks upon the Perſon of Ann Izzard, as a reputed Witch. By the Rev. Iſaac Nicholſon, A. M. Curate.* 8vo. Mawman. 1s. 6d. 1808.

It will hardly be believed, that in theſe times, and within no great diſtance from the metropolis, a poor helpleſs old woman was on two different occaſions violently torn out of her bed, pricked with pins, beaten, and otherwiſe barbarouſly treated, under the prepoſterous idea of her having bewitched two young perſons. Indeed it ſhould ſeem by the narrative, that the worthy clergyman, whoſe remonſtrances were diſregarded, and whoſe ſenſible diſcourſe from the pulpit, which is here printed, was held in ſcorn, was not perfectly ſecure from perſonal danger.

It will neceſſarily be aſked, are there no magiſtrates in the neighbourhood of Paxton, no individuals whoſe perſonal influence could counteract, or at leaſt prevent, the repetition of ſuch abominable ſcenes?

The diſcourſe here printed is deſerving of commendation; but it ſeems rather too abſtruſe and elaborate for the comprehenſion of the very ignorant people, who, by the preacher's repreſentation, appear to have been his auditors.

ART. 30. *Divine and Moral Precepts for the Conduct of a Chriſtian towards God and Man. By John Hamond; ſuppoſed to have been the Father of Dr. Henry Hamond, Author of the celebrated Annotations on the New Teſtament, and other learned Works; and written for the Inſtruction of his Grandſon. Publiſhed by the Rev. John Plumptre, Prebendary of Worceſter.* 8vo. 176 pp. 3s. 6d. Longman and Rivingtons.

This is an intereſting book, in itſelf, and in the circumſtances attending it; and therefore we ſhall not heſitate to recommend

it to the notice of our readers. The preface may be produced, as explaining the circumſtances alluded to.

" The Manuſcript from which the following pages are printed, is entitled, ' *A Sweete Poeſie of Variety of Flowers, compoſed of divine and moral Precepts for a Chriſtian and civil Carriage towards God and Man;*' and was lately met with by the Editor, in Worceſterſhire; where it is well known that the learned Dr. Henry Hamond paſſed the later years of his life, under the protection of Sir John Packington, at Weſtwood, during the time of Charles II. by whom he was intended for the Biſhoprick of Worceſter.—In that County it has probably been preſerved from that time to the preſent.

" The Father of the ſaid Dr. Henry Hamond, was Dr. John Hamond, Phyſician to Henry, Prince of Wales (the Son of our James I.) who was Godfather to Henry, and who gave him his own chriſtian name*.

" It appears probable that the ſame Dr. John Hamond was the author of this little work, and that he deſigned it for one of his grandchildren, a John Hamond alſo.—But however this be, there is ſo much uſeful advice contained in it, as may very properly recommend it to further ſervices; for which purpoſe it is now printed.—The ſtyle of the original is antiquated and quaint in many places; as may be well imagined, and will ſtill appear. A few alterations and corrections have been made in ſome parts, for the ſake of modernizing the whole in a ſlight degree, and of making it more generally uſeful, as a preſent from any parent to his own children." P. iii.

The prefatory epiſtle, from John Hamond to his Grandſon, will alſo recommend the work to every conſiderate reader. It is full of that earneſt ſimplicity which characterizes the time when it it was produced.

The Contents, are divine and moral Precepts on the moſt important Subjects; as on God, and his Worſhip, Prayer and Religious Exerciſe, Virtue, Choice of Friends, &c.

A few ſhort ſpecimens from the work will be its beſt recommendation.

" Frame in your heart the higheſt and holieſt apprehenſions of God. Believe in him, hope in him, love him, obey him, count it an honour to do him ſervice, and to be his ſervant.

" Let your converſation with man be ſober and ſincere; and your devotion to God dutiful, and decent: ſo live with men as alway's in God's ſight; and ſo pray to God, as if man heard you." P. 14.

" Reſiſt the devil, and he will flee from you: and know that though the Lord be the chief defender of your heart, yet next under him you have the greateſt command thereof, and a great

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" * See Dr. Fell's Life of Dr. Hamond."

power

power in the ordering of your own thoughts, and for the determining of your own will in the choice.

"Though without Chriſt you can do nothing, yet under him you may do much. Do therefore your own part, and diſtruſt not him." P. 30.

"Wiſh not for a long life, ſo much as for a good life. He hath lived long who hath lived well. A ſhort life ſpent in the grace and fear of God, leadeth to an eternal life of glory." P. 34.

"Reading maketh an able man; diſcourſing a ready man; writing an exact man; but virtue beautifieth him in all." P. 49.

This is well known, as attributed to ſome other perſon. Is it not Bacon?

"Every man ſhould be an honeſt man, becauſe he is a man. He that taketh no care to be ſuch an one, is a monſter; for without honeſty in our dealings, all the intereſts of mankind become the prey of knaves and villains." P. 52.

"Obey your ſuperiors; mark well the wiſe; aſſociate with the honeſt; and love the virtuous. Be the follower of good men, the praiſer of wiſe men, and the traducer of no man. Let your ſuſpicion be charitable; your truſt fearful; your cenſure ſure." P. 65.

"Climb not too high, leſt you fall; nor lie upon the ground, leſt you be trod upon. Conſider yourſelf as ſafeſt when your own legs bear you." P. 85.

"Keep thy foot from the door of a harlot; thy hand from the account-book of a lender; thy tongue from ſlander; and thy ſociety from a drunkard; for poverty and ſhame muſt be their portions; and the ſluggard ſhall be clothed with rags." P. 100.

"Be not imperious over thy wife; that will induce her to hate thee: nor yet be remiſs in thy conceſſions; this will make her to diſdain thee. If ſhe lie under thy foot, ſhe will never love thee; but if ſhe climb above thy head, ſhe will never care for thee: the one will breed thy ſhame, the other thy grief." P. 136.

With this ſalutary hint we ſhall leave the mind of our readers (of both ſexes) uſefully impreſſed.

ART. 31. *Sermons, controverſial and practical, with Reflections and Tracts on intereſting Subjects. (Heretofore publiſhed in Ireland only). By the late Rev. Philip Skelton, Rector of Fintona, &c. Re-publiſhed by the Rev. S. Clapham, M. A. Vicar of Chriſt Church, and Rector of Guſſage St. Michael, &c.* 536 pp. 8vo. Price 9s. Vernor and Hood. 1808.

Mr. Clapham, in his dedication and preface, has given ſo juſt an account of his author, and of the excellent tendency of his writings, that we cannot better recommend him to the notice of our readers than in the words of this editor.

"To your Lordſhip (Biſhop Cleaver) I addreſs, with peculiar ſatisfaction, the firſt part of my publication of an author, whoſe writings, recommended to me by your kindneſs, as calculated, above all others, to be models of compoſition for the clergy, have both enlightened my mind, and edified my heart. By a frequent and careful peruſal of them, I am better enabled to underſtand that Goſpel I have been enabled to preach—to impreſs it with more ſolemnity—and enforce it with more earneſtneſs on the people committed to my care." *Dedication.*—"Skelton's excellencies are rare, and indeed, peculiar to himſelf. He unites what, perhaps, can be found in no other author—original ſentiment, ſound argument, genuine piety, and animated perſuaſion." "I have added a Tract on the Sacrament," (we add, that it would have been injurious to Skelton's fame to have omitted it) "which is a Reply to Biſhop Hoadley's *Plain Account*; alſo, twenty-one Reflections on ſeveral Religious Subjects. The reader, enraptured with Skelton, as I acknowledge myſelf to be, will peruſe theſe Reflections with delight and edification. This volume alſo contains his Family and Private Prayers; Supplications and Thankſgivings, well calculated to excite and keep alive in every thinking man, a ſpirit of vital piety." *Preface.*

Mr. Clapham propoſes to comprize in three ſubſequent volumes, ſhould he receive encouragement, the whole of Skelton's works, which will, in his opinion, be acceptable to the public. Encouragement to publiſh the works of an author, who, in ſtrength and preciſion, has been ranked with Barrow and Sherlock, and, in animation and eloquence, with Maſſillon and Boſſuet, will, we hope, be liberally beſtowed.

MISCELLANIES.

ART. 32. *Evening Amuſements; or the Beauty of the Heavens diſplayed. In which ſeveral ſtriking Appearances to be obſerved on various Evenings, in the Heavens, during the Year* 1809, *are deſcribed; and ſeveral Means are pointed out, by which the Time of Young Perſons may be innocently, agreeably, and profitably employed within Doors. Intended to be continued annually. By William Frend, Eſq. M. A. Actuary to the Rock Life Aſſurance Company, and late Fellow of Jeſus College, Cambridge, &c.* 12mo. 236 pp. 3s. Mawman. 1809.

Twice have we noticed this work, with much approbation *, as well deſigned and ably executed, for giving an eaſy introduction to the knowledge of the heavenly bodies, and making the obſervation of them a matter of continual amuſement. We felt pleaſed alſo, though we did not mention it, that the author, who

* Vol. xxv. p. 337, and xxv. p. 451. In the former place its firſt appearance is noticed, which was in 1804.

has ſometimes employed his talents in a leſs uſeful way, here confined his attention to mattters of ſcience; and kept out of ſight his opinions on Religion and Government. This was the true way to make his publication generally uſeful.

But, its ſale being probably eſtabliſhed, this caution, a moſt wiſe and honourable caution, begins to be relaxed; and we have now to lament the inſinuation of certain religious tenets, which, in the opinion of the vaſt majority of Chriſtians throughout the world, are extremely falſe and pernicious. Mr. Frend is well known to be one of thoſe who ſeem to be prophetically pointed out by St. Peter, when he ſpeaks of thoſe "who ſhould bring in damnable hereſies, *even denying the Lord that bought them*;" and by means of whom, "*the way of truth* ſhould *be evil ſpoken of*," (2 Pet. ii. 1, 2.) and theſe tenets he now preſumes to introduce, into a work intended, and partly eſtabliſhed, as a general aid to the inſtruction of young perſons.

We therefore think it our duty publicly and ſolemnly to warn our readers, and the purchaſers of this work in general, that towards the end of the volume here announced, they will find not only an unqualified commendation of the late Mr. Lindſey, but ſuch an aſſertion of the truth of his Socinian doctrines, as impures groſs corruption, and need of reformation, to every other mode of faith. The omitting the worſhip of our Saviour in our Liturgy, this author calls "a *reform* of far greater importance than that of either Luther or Calvin."

The preſumption and imprudence of this declaration are perfectly on a par. That a man, holding an opinion which is not held by one out of ten thouſand, of thoſe that are called Chriſtians, throughout the world, ſhould dare to tell all the reſt, and probably among them the majority of his own purchaſers, that they are in a groſs error, is a ſtrain of ſelf-conceit, which, if not corrected, will probably bring, as ſelf-conceit uſually does, its own puniſhment. The common uſe of ſuch high language, among Socinians, is only the uſual artifice of the few to intimidate the many, by ſeeming very bold, and making a loud noiſe. But why ſhould the author's religious notions be introduced at all into a book on aſtronomy?

The excurſive reflections with which each month is now commenced, we ſhould think an improvement, as well as an innovation, if the author would always keep them clear from ſimilar offence. They are ingenious and inſtructive, but we could point out there one or two ſentences which ſhould have been omitted. If the author means that his book ſhould continue to be uſed, he muſt give no cauſe for ſuch complaints in future.

ART. 33. *A Hebrew Primer. To which are prefixed, the Opinions of Melanchthon, Luther, and others, on the Utility, Neceſſity, and Eaſineſs of the Study of the Hebrew Language.* 12mo. 24 pp.

24 pp. 6d. Durham, Pennington; London, Rivingtons, &c. 1808.

To which ſhould be added, Copper-plate Copies of Hebrew Letters and Words. Price 1s.

With a truly laudable deſire to promote the ſtudy of the Hebrew language, the Biſhop of St. David's has printed theſe little works, tending greatly to facilitate the acquiſition to beginners. Of the few pages which the Primer contains, eight are occupied by the opinions of the learned on the utility of the ſtudy. Then follow, 1. a page of general directions; 2. the names of the letters, with a diviſion of them into triads, or ſets of three, for the aid of the memory; 3. the alphabet at large, and tranſpoſed; 4. the ſimilar letters; 5. the differences of the ſimilar letters; 6. the manner of reading; 7. a praxis on the alphabet; 8. a praxis on verbs, nouns, and pronouns; 9. a praxis on Zeph. iii. 8; 10. directions and queſtions for the uſe of teachers and learners. We ſhall inſert the general directions.

"1. Have the names of the letters perfectly by heart. 2. Make the forms of the letters familiar to you by frequent tranſcription. 3. Learn to write the letters correctly and readily. (Here the copper-plate copies are required). 4. Tranſcribe extracts from the Bible. 5. Accuſtom yourſelf to read words letter by letter, till you can name them fluently as they occur. 6. Be content to ſpell, before you expect to read. 7. Read the language fluently, before you attempt to learn it grammatically. 8. As ſoon as poſſible have ſome paſſages by heart."

Beſides theſe tracts, have lately been printed, "The Hebrew Reader, Part I. and II." And there are promiſed, 1. Rudiments of Hebrew Grammar. 2. Selecta loca ad Meſſiam pertinentia. Theſe aids will, we truſt, tend rapidly to make the Hebrew language more frequently cultivated than hitherto it has been.

ART. 34. *A Narrative of the laſt Illneſs and Death of Richard Porſon, A. M. Profeſſor of Greek in the Univerſity of Cambridge, formerly Fellow of Trinity College, and Principal Librarian of the London Inſtitution; with a Fac Simile of an ancient Greek Inſcription, which was the chief Subject of his laſt Literary Converſation. By Adam Clarke, LL.D. Principal Librarian of the Surry Inſtitution.* 8vo. 32 pp. Edwards. 1808.

Though the facts here related are not many, nor of great importance, they acquire an intereſt and a value, by being connected with the laſt hours of a man ſo highly diſtinguiſhed by talents and learning as Profeſſor Porſon. Having intimately known that extraordinary man, in all the brilliancy of his faculties, the melancholy impreſſion with which we read this account of their final ſtruggle againſt bodily decay, is not to be deſcribed. Alas! the event to which theſe ſymptoms tended had been but too long foreſeen.

We

We ſee here the anſwer to a query which we put in our laſt volume, p. 591. Whether Dr. Edward Clarke was meant, whom we thought of, as knowing that he had been in Greece. This narrative informs us that it was Dr. Adam Clarke, and that the ſtone which was the ſubject of converſation, though ſeen by Spon and Wheler at Eleuſis, had been found by Dr. C. in the pavement of a back kitchen, in Worſhip-ſtreet, London. So little reſpect had been paid to Greek letters on a ſtone. Poſſibly the very ſtone, concerning which we enquired in page 96 of our preſent volume, containing an inſcription which exerciſed and illuſtrated the critical acumen of Bentley, may now be lurking in ſome equally unfavourable and ignominious ſituation. For we have received no kind of anſwer to our enquiry.

The chief importance of the ſtone here engraved is, that it conſpires, with others, to ſettle the orthography of an Attic village, as *Beſa*, not Biſa or *Biſſa*.

ART. 35. *Letters on Mythology, (originally addreſſed to a Lady), in which the Hiſtories, Characters, and Attributes of the principal Divinities and Mythological Perſons of Greece, Rome, Egypt, &c. are conciſely delineated; with Sketches of the moſt remarkable Cuſtoms of ancient Nations, Deſcriptions of celebrated Temples, &c.* By R. Morgan. 12mo. 350 pp. Robinſon. 1807.

Had this book been truly deſcribed in the title-page, it ſhould have been, in which the hiſtories, &c. are ſketched with the flippancy of childiſh converſation, and the vulgarity of the Abigail's tea-table. The author ſpeaks of the apprehenſions of a *juvenile* writer, we ſhould have thought *puerile* nearer the truth, if he had not told us that the Letters were written ſix years before they were publiſhed, in which term a boy who could have written them ought to have become wiſer than to let them be publiſhed. What will any reaſonable female (for men are out of the queſtion) think of a writer who calls Jupiter Mr., Maſter, or Don? Infinite are the decorations of a ſimilar kind with which this abſurd book abounds. The following is the account of the birth of Minerva, which, if it was not written *invitâ Minervâ*, nothing ever was.

"Surgeon Vulcan went to work, and, the pericranium being opened, the cauſe of all this miſchief appeared, in the perſon of Mademoiſelle Minerva, who ſtarted forth from her papa's brain, armed *cap-a-pie*. This terminated their amazement. They no longer wonder at poor Jupiter's being ſo bothered, when they diſcovered he had ſuch a gypſey in his head." P. 12.

The heroes fare no better than the gods, with this witty gentleman.

"This maſter Achilles," he ſays, "was greatly admired for his heroiſm, as they call it. But pray how did he ſhew it? Why by clapping himſelf up in invulnerable armour, and then running about

about, fracturing the pericraniums of all the poor fellows he met with. Pretty proof of bravery to be ſure." P. 299.

Such books as this make us ſigh over the art of printing; but they have their uſes. Not to enumerate them *all*, the coſt of printing uſually proves the purchaſe of wiſdom to the writer, and their abſurdities tend to enliven the dry catalogue of a review; after which they periſh as completely as if the preſs had never been employed.

ART. 36. *The Beauties of Tom Brown, conſiſting of humorous Pieces in Proſe and Verſe, ſelected from the Works of that ſatirical and lively Writer, to which is prefixed a Life of the Author, by the late Henry Wilſon, Eſq. of the Inner Temple.* 12mo. 4s. Hughes. 1808.

We have indeed heard of Tom Brown, which probably is not the caſe with a great many of our cotemporaries, but we hardly think it can anſwer the purpoſes of the publiſher again to bring his productions before the public. We have looked over this volume, though we confeſs with no very particular attention, but we did not meet with any thing of ſufficient intereſt to detain us long. A ſatirical repreſentation of a gaming houſe is prefixed, which may or may not be accurate, but it is not very witty.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Eccleſiaſtical and Univerſity Annual Regiſter for 1808. 8vo. 16s.

Certain Accuſations, brought recently by Iriſh Papiſts againſt Britiſh and Iriſh Proteſtants of every Denomination. Examined by Thomas Kipling, D.D. Dean of Peterborough. 3s.

A Sermon, preached at Chriſt Church, Bath, on Wedneſday, Feb. 8th, 1809, being the Day appointed by his Majeſty's Proclamation for a General Faſt. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s. 6d.

The ſole excluſive Divinity of Jeſus Chriſt, proved from his Appellation of Saviour, in a Sermon, preached in the Pariſh Church of St. John's, Manchеſter, on Chriſtmas-day, 1808. By the Rev. J. Clowes, M.A. Rector of the ſaid Church. 6d.

The Laws of Divine Order ſtated and enforced, as the only poſſible Security both of Nations and of Individuals, in a Sermon preached in St. John's Church, Manchеſter, on the Day of the late Public Faſt. By the Rev. J. Clowes, M.A. Rector of the ſaid Church. 6d.

Metaphyſical

PHILOSOPHY.

Metaphyſical Eſſays; containing the Principles and Fundamental Objects of that Science, with ſome Conſiderations upon the Human Mind. By Richard Kirwan, Eſq. L.L.D. F.R.S. Preſident of the Royal Iriſh Academy, &c. 12s.

HISTORY. ANTIQUITIES.

The Hiſtory of Don Franciſco de Miranda's Attempt to effect a Revolution in South America: in a Series of Letters. By James Biggs. 7s. 6d..

The Riſe and Fall of States and Empires; or the Antiquities of Nations; more particularly of the Celtæ or Gauls. Containing great variety of Hiſtorical, Chronological, and Etymological Diſcoveries, many of them unknown both to the Greeks and Romans: with Tables of Greek, Latin, and Teutonic Words, which are taken from the Celtic Language. By M. Pezron. 7s. 6d.

Greek Marbles, brought from the Shores of the Euxine, Archipelago, and Mediterranean, and depoſited in the Veſtibule of the Public Library of the Univerſity of Cambridge. By Edward Daniel Clarke, L.L.D. late Fellow of Jeſus, and Profeſſor of Mineralogy in that Univerſity. With four Plates. 5s. 6d.

BIOGRAPHY.

Memoirs of the Life and Writings of Percival Stockdale; containing many intereſting Anecdotes of the illuſtrious Men with whom he was connected. 2 vols. 8vo. 1l. 1s.

A new Dormant and Extinct Peerage of England; or Genealogy of thoſe Peers made by Writ or Creation, whoſe Titles are preſumed to be either dormant, in Abeyance, or abſolutely extinct. Interſperſed with their public Employments, moſt memorable Actions, and remarkable Anecdotes, from the Norman Conqueſt to the Year 1806. By T. C. Banks. 3 vols. 4to. 6l. 6s. Royal, 9l. 9s.

LAW.

Report of a Trial for a Libel, contained in a Review of the "Portraiture of Methodiſm." Tried at Guildhall, before the Right Hon. Lord Ellenborough, and a Special Jury, Saturday, March 11, 1809. Taken in Short Hand by Mr. Bartrum. 2s. 6d.

POLITICS.

Operations of the Britiſh Army in Spain; with Broad Hints to the Tranſport Board and Commiſſariat, and enriched with Anecdotes illuſtrative of the true Spaniſh Character. By an Officer of the Staff. 3s.

An Addreſs to the People of England, on the abſolute Neceſſity of a Reform in Parliament: to which are annexed, complete Copies of Magna Charta, and the Bill of Rights. By a Friend to the Conſtitution, and nothing but the Conſtitution. 2s. 6d.

Obſervations on the Impolicy of encouraging Ship-building in India; with Remarks on its ruinous Conſequences to the Landed, Shipping, and Manufacturing Intereſts of Great Britain. 5s.

Authentic

MILITARY INQUIRY.

Authentic and Intereſting Memoirs of Mrs. Clarke, from her Infancy to the preſent Time. Likewiſe a faithful Account of Mr. Wardle's Charges relative to his Royal Highneſs the Duke of York: together with the Minutes of Evidence complete, as taken in the Houſe of Commons, from Authentic Documents. 8vo. 12s.

Common Senſe oppoſed to Folly; with Compariſons, Remarks, and Ironical Hints, for the better Government of Military Arrangements. 8vo.

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Authentic Memoirs of Mrs. Mary Clarke. By Miſs Taylor. 6s.

Royal Love Lyrics, from Royal Love Letters. 2s. 6d.

POETRY.

The Four Slaves of Cythera. A Romance in Ten Cantos. By the Rev. Robert Bland. 8vo. 9s.

Gertrude of Wyoming, or the Pennſylvanian Cottager, and other Poems. By Thomas Campbell, Author of the Pleaſures of Hope. 4to. 1l. 5s.

Horæ Ionicæ: a Poem, deſcriptive of the Ionian Iſlands and Part of the adjacent Coaſt of Greece. With a Poſtſcript, containing Obſervations on the Romaic, or modern Greek Language, as ſpoken in the Ionian Iſlands. By Walter Rodwell Wright, Eſq. ſometime his Britannic Majeſty's Conſul General for the Republic of the Seven Iſlands. 8vo. 4s.

The Iliad of Homer, tranſlated into Engliſh Blank Verſe. By the Rev. James Morrice, A. M. late Student of Chriſt Church, Oxford; Rector of Berſhanger, in the County of Kent; and Vicar of Flaver, Northamptonſhire. 2 vols. 8vo. 1l. 1s.

Poems ſacred to Love and Beauty. By Hugh Downman, M.D. 2 vols. 10s. 6d.

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

In reply to *Dr. Charters*, after turning to his book and our own critique, we have to ſay, that the paſſage referred to by him was not intended as a quotation, but as a deduction from his ſtatements, which appears to be correct: nor was the general charge founded upon that alone.

Philokoſmos may well ſuppoſe that our *double entry* was a mere miſtake, and proves only that one critic may be more good-natured than another. Unleſs he ſhould compel us, we ſhall not attempt to ſhow which of the two accounts was the more correct and juſt.

LITERARY INTELLIGENCE.

We are happy to announce that *Mr. Giſborne* has in the preſs a volume of *Sermons*, principally deſigned to illuſtrate and enforce Chriſtian morality." This very uſeful deſign ſeems to be particularly called for at the preſent moment.

We hear with ſatisfaction that Mr. Archdeacon *Illingworth* will republiſh his *Topographical Account* of Scampton, noticed in our laſt volume, p. 386, with additional anecdotes and portraits: and we have reaſon to believe that it will be publiſhed for the benefit of the Clerical Fund, in the county of Lincoln.

A republication of *Markland*'s edition of the *Supplices*, *Iphigenia in Aulide*, *and in Tauris*, with conſiderable improvements, will ſoon appear at Oxford.

A new edition of *Xenophon's Memorabilia*, by *Benwell*, to which it is intended to add '*Socratis Apologia*,' and the Notes of the laſt edition of *Schneider*, and to omit the Latin Verſion, is in the preſs.

Fuller's Worthies of England, will ſhortly be reprinted by the Bookſellers, who are republiſhing the *Old Chronicles*.

Mr. *Evans* is about to publiſh a new edition in quarto of *Hakluyt's Voyages and Travels*. The firſt volume is nearly finiſhed, and will appear early in June.

Dr. *Carey* has in the preſs a "*Familiar Introduction to Engliſh Proſody, with Practical Exerciſes in Scanning and Verſification*," for the uſe of Schools.

A corrected *Hiſtory of the Life and Divine Miſſion of Jeſus Chriſt, as recorded by the Four Evangeliſts*, with Select Notes from the Papers of the late Rev. *Newcome Cappe*, and Practical Reflections, by Mrs. *Cath. Cappe*, will be publiſhed in an octavo volume, in a few days.

Fifty-two Lectures on the Church Catechiſm, by Sir *Adam Gordon*, will be publiſhed in the courſe of this month.

The Author of *All the Talents and the Comet*, has announced *a Poem*, entitled, *the Stateſman*, which will include Biographical Sketches of Mr. Pitt, Mr. Fox, Lord Nelſon, &c.

Mr. *Weſton* has tranſlated one of the Imperial Poems of *Kien Lung*, mentioned by Voltaire, in his Epiſtle to that Emperor, and found on a China Vaſe in Mr. W.'s Collection.

ERRATUM:

In Page 240, l. 7, for "powers of mind,"
read "ſuperior powers of mind."

THE

BRITISH CRITIC,

For MAY, 1809.

Male eveniat verbis niſi rem ſequantur.

ASINIUS POLLIO.

Words are bad things unleſs they follow the ſenſe.

ART. I. *Antiquities of Magna Græcia. By William Wilkins, Jun. M. A. Fellow of Gonville and Caius College, Cambridge. Vol. I. Imperial Folio. With Eighty-five Engravings.* 10l. 10s. Cambridge, printed at the Univerſity Preſs. Longman and Co. 1807.

THIS moſt magnificent work appears to unite every ſpecies of claim to the attention of the curious. Beauty of appearance, elegance of engraving, learning in diſquiſition, and accuracy in meaſurement, all ſeem to invite the ſtudious antiquary and architect to ſuch a treat as they cannot often enjoy. Nor are their wiſhes alone conſidered. There are pictureſque views alſo, which though very unequal in deſign and execution, are, in ſeveral inſtances, calculated to charm the eye of the dilettante. The ſubject is Magna Græcia, or the united kingdoms of Naples and Sicily, extending ſo far into Italy as the firſt Greek colonies carried their eſtabliſhment. The Ruins of Pæſtum, therefore, the

ſubject of Major's well-known work *, form here only a ſubordinate part of the enquiry, which commences at page 55. The preceding part is occupied by Sicily; in which the places particularly noticed, are, 1. Syracuſe, Chap. 2, page 10. 2. Agrigentum, Chap. 3, page 23. 3. Selinus, Chap. 4, p. 43. 4. Ægeſta, or Segeſta, Chap. 5, page 51. The firſt chapter introduces the whole, by a ſketch of the Hiſtory of Sicily. The account of Pæſtum, or Poſidonia, begins at Chap. 6, p. 55, and continues to the end, with the exception of a ſhort Appendix at page 71, which is occupied chiefly by the comparative meaſurements of the Temple of Jupiter at Olympia, as furniſhed by Mr. Gell, and reflections upon them.

The firſt thing that will ſtrike the general obſerver, in the architectural parts of this work, is the aſtoniſhing reſemblance of the ſeveral ſtructures which fall under conſideration. They ſeem like repetitions of the very ſame plans and proportions; and, indeed, the author tells us, that "the Sicilians in general," and he might have added, the Greeks in Italy, "rather ſtudied than avoided ſimilarity of deſign," p. 35. To architects, however, the exactitude of the details, and comparative examinations, will make amends for the general ſameneſs; and the leſs ſcientific reader will be gratified with the picturesque views, ſome few of which have uncommon merit. Among theſe we muſt ſpecify, as peculiarly excellent, the general View of the ruins of Agrigentum, in the firſt plate to chapter the third; and the general View of the three Temples at Pæſtum, plate 1, chap. 6; in both of which the delicacy of the *aqua-tinting* gives every advantage to the picturesque effect of the landſcapes. A few of the views, on the contrary, are ſo very inferior, that it is difficult to conceive why they ſhould have been thought worthy of admiſſion into ſuch a work. As a ſpecimen of the deſcriptive part of this volume, we ſhall give the author's account of that remarkable building the Tomb of Theron, at Agrigentum, to a paſſage in which we have already made alluſion.

"Returning to the gate we paſs on the left an edifice of ſingular conſtruction, which has been generally called the Tomb of Theron, tyrant of Agrigentum; although by ſome it has been ſuppoſed to be the ſepulchre of the horſe of Phalaris. The former name has been given to it for theſe reaſons. The tomb of Theron is known to have been near the gate of the emporium †; and when the other tombs were deſtroyed by the Car-

* Publiſhed in 1768, folio. † Diod. Siculus. *Rev.*

thaginians,

thaginians, during the ſiege of the city, in order to fill up the ditch, and facilitate the approach of their towers, that of Theron alone eſcaped the general deſtruction.

"Hitherto we have met only with buildings of the Doric order. In fact, ſo near a reſemblance exiſts between the reſpective parts of the temples already mentioned, that it would appear as if the Agrigentines, and indeed the Sicilians in general, rather ſtudied than avoided ſimilarity of deſign, and the adoption of one order of architecture in their public buildings. We know, however, that the Ionic order was not unknown among them; and although the tomb of Theron can hardly be urged as a proof of it, yet it may have been built ſoon after the introduction of that order; and when the want of a perfect knowledge of its peculiar characteriſtics cauſed them to overlook the abſurdity of ſurmounting columns of a different order with the familiar entablature of the Doric.

"This ſingular ſtructure is ſituated at the diſtance of an hundred yards from the city walls, towards the ſouth. Its order of architecture is a ſtrange mixture of the Doric and Ionic. The baſe is quadrangular; and the whole building riſes in a pyramidal form, to the height of twenty-five feet, from the ſubſtructure to the top of the zophyrus. The cornice is quite deſtroyed, and it is difficult to conjecture in what manner the building was terminated. The height is divided into two parts, or ſtories, the lower of which is a plain ſtylobate, crowned by a projecting cornice; from this riſes the ſecond, having a blank window, ſurrounded by mouldings, in each of the fronts. The angles are terminated by fluted columns, with Ionic capitals and baſes. The whole is ſurmounted by an entablature, which bears the diſtinguiſhing characteriſtics of the Doric. The columns partake of the inclination of the walls, and the lines of the triglyphs converge to the vertex of the pyramid, of which the whole building is a portion. The inclination of the entablature ſeems to indicate that it is not, as has been ſuppoſed, a modern reſtoration. The windows, like thoſe of the temple of MINERVA POLIAS at Athens, diminiſh from the bottom to the top; and the opening is cloſed by ſtone-work, ſculptured into pannels. The flutings of the columns meet at an angle like thoſe of Doric columns. The volutes of the capitals are very much ſcaled, but their form may notwithſtanding be diſtinguiſhed, as well as part of the echinus-moulding, which has been protected by the projection of the volutes. The cornice over the windows is very much decayed; in all other reſpects the building is in good preſervation, and eaſily admits of reſtoration upon paper.

"There was no regular door-way to this edifice, which was undoubtedly meant for a place of ſepulture; in which, as ſoon as the ſarcophagus was depoſited, the entrance was cloſed: and, as it had no diſtinguiſhing marks, it remained in the ſame ſtate until ſome few years ſince, when, it is ſaid, an antiquary, in

ſearching for vaſes, diſcovered the entrance, and had the ſtones removed. It was divided within into two ſtories, as appears from the corbels, which yet remain projecting beyond the wall, and by which the floor was ſupported.

"From the ſtyle of its architecture, it may be ranked among the moſt ancient remains of the Grecian city, and was probably the tomb of the prince whoſe name it ſtill bears. The memory of Theron was cheriſhed by the Agrigentines. He is repreſented by Diodorus* to have been the moſt humane and virtuous of the Sicilian kings. On the approach of the Carthaginians to deſtroy this tomb, it was ſtruck by lightning; a circumſtance which was interpreted to indicate the interference of the gods in its preſervation. To appeaſe the divinities, whoſe anger was thought to have been excited by the ſacrilegious violation of the abodes of the dead, Hamilcar, we are told by the hiſtorian, performed ſacrifices to Neptune and Saturn. The reſtoration of this ſepulchre, in the preſervation of which the hand of divinity was ſuppoſed to be viſible, would probably have been the firſt atonement. Theron died in the 77th Olympiad†; not long after the battle of Himera; at which time the Agrigentines were particularly attentive to works of this kind." P. 35.

A very curious part of this work meets us in the Introduction, where the author derives the prevalent ſtructure of the Grecian temples from the Temple at Jeruſalem. "The great ſimilarity which is diſcernible in the plans of moſt of the temples with which we are acquainted," he ſays, "warrants the concluſion, that they ſtudiouſly followed ſome one great model, and deviated from it as little as circumſtances would allow them." To make it probable that the Temple of Solomon was this model, Mr. Wilkins has given a plan of the Temple at Pæſtum, from real admeaſurements, compared on the ſame ſcale, with the proportions of the Temple of Solomon, as ſet down in the ſacred books. The particulars we leave to be diſcuſſed by architects, who are beſt able to appreciate them; but a part of the hiſtorical deduction, of the probable manner in which the imitation was taken up, we ſhall lay before our readers.

"The temple of Solomon appears to have been founded one thouſand and fifteen years before Chriſt: very ſoon afterwards, temples were built in Greece, and in ſome of the iſlands of the Archipelago, by colonies ſent by Minos from Crete.

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* "Diod. Sic. Excerpta."

† "Weſſel. Annot. in Diod. xi. 53." The 77th Olympiad was about 472 years before the Chriſtian Æra. *Rev.*

"Minos

"Minos was contemporary with Solomon, and had ſucceeded in the eſtabliſhment of a powerful fleet for the purpoſes of a commerce in which his ſubjects were engaged with moſt of the neighbouring ſtates. The moſt friendly intercourſe ſeems at this period to have prevailed between the Cretans and Phœnicians; which latter are ſtated by Herodotus to have manned the navy of the former." P. xv.

Thus is the beginning of the chain laid before us, the ſubſequent links of which are carefully traced by this author. How the worſhip of the true God was degraded into that of Jupiter, a ſuppoſed native of Crete, Mr. Wilkins does not attempt to ſay. But it ſeems to be his opinion, that they who copied the ſtructure of the temple, took no notice of the theology of thoſe from whom they borrowed it; or poſſibly, that Jupiter was originally the Greek repreſentative of the Supreme Being, before their multifarious dependent deities had been deviſed.

This volume is ſplendid in all its parts. Maps and plans are given in head-pieces and vignettes, and ſome antique vaſes alſo, engraved in the very beſt ſtyle. The execution of the whole, indeed, except a few of the views, is very fine. A ſmall but very honourable liſt of ſubſcribers decorates the beginning of the work, and may ſerve to ſhow that the abilities of the author are highly rated, by ſeveral individuals of great eminence for learning, and by ſome learned public bodies.

ART. II. *A Portraiture of Quakeriſm, taken from a View of the Moral Education, Diſcipline, peculiar Cuſtoms, Religious Principles, Political and Civil Economy, and Character of the Society of Friends. By Thomas Clarkſon, M. A. Author of ſeveral Eſſays on the Subject of the Slave Trade.* Second Edition. In Three Volumes. 8vo. 1l. 7s. Longman, &c. 1809.

WE have lately had occaſion to ſpeak ſo highly of Mr. Clarkſon, and to praiſe him in terms of ſuch unqualified approbation *, that we muſt hope it will be taken for granted that no trivial matter would be ſuffered to give a

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* See our review of his Hiſtory of the Slave Trade, vols. xxii. and xxxiii.

different bias to our ſentiments, or incline us to regard him for one moment as leſs entitled to our reſpect than heretofore. Yet there is a degree of ambiguity in his conduct upon this occaſion, for which we cannot quite account, to our own ſatisfaction. We were induced from his former work to regard him as a clergyman of the Church of England, in principle at leaſt; for though he certainly intimates that his thoughts had been ſomewhat withdrawn from his profeſſion, yet he gives us to underſtand, that he had preached more than once in different churches, and had probably, therefore, been ordained. The title of Reverend, however, is now dropped in his title-page, and many inſinuations thrown out againſt the doctrines and diſcipline of the Eſtabliſhed Church, which go nearly to prove him decidedly adverſe to us; and yet, after all, he is not a Quaker, which increaſes the myſtery, and adds to his inconſiſtencies; for he more than once calls their ſyſtem not only a "beautiful" but a "perfect" one; he ſeems to eſpouſe all their arguments, and even ſuggeſts more of his own; he invents remedies for the checking the loſs of members, reproves thoſe who would quit them, and even thoſe who, wiſhing to be members, ſhun the effort; and yet aſſures us, that he does not mean to make proſelytes, or recommend quakeriſm. Having noticed theſe things, we moſt willingly give him credit for the oſtenſible motives of his publication, particularly for wiſhing to vindicate the friends from miſrepreſentations, to which they have been ſubject, and of which they certainly appear to have had of late real cauſe to complain *. We alſo give him full credit for the ſentiments which have ſo attached him to the Society. His particular intimacy with them, it ſeems, aroſe out of the circumſtances of his extraordinary exertions in behalf of the African ſlaves. He found them, beyond moſt others, hearty in the cauſe, zealous as a body, and moſt liberal individually, to further and aſſiſt every attempt made for the liberation of that unfortunate people. That ſuch a knowledge and experience of their character and principles ſhould incline Mr. C. towards them, muſt needs do credit to the benevolence of his own heart, nor can we poſſibly do otherwiſe than commend ſuch motives of attachment.

Mr. Clarkſon divides his work into ſections, in the four firſt of which he treats ſeverally of their "moral Educa-

* See our Review, Vol. xxxii. p. 642.

tion,"

tion," "Diſcipline," "peculiar Cuſtoms," and "Religion." We ſhall accompany him as regularly as we can.

In their courſe of moral education many common amuſements are poſitively proſcribed, as "dancing," "diverſions of the field," "muſic," "novels," "the theatre," and "all games of chance." It is certainly curious, and we think inſtructive, to trace the dangers to which theſe prohibited amuſements are thought to lead; and to obſerve how far they may ſoon tempt us to deviate from the pure and perfect laws of Chriſtianity. But it will ſurely always be queſtionable how far it is right to debar the virtuous and innocent from gratifications, which none but the vicious and depraved could think of abuſing; we know that this caſe is provided for and noticed by Mr. C. but not entirely to our ſatisfaction. We are not prepared to agree either with him or the friends, in the judgment they have formed of ſome of theſe amuſements. Gaming, indeed, we would undoubtedly diſcourage and prohibit; its evils are in no manner exaggerated or too highly coloured; and we would keep the young as much as poſſible out of the way of all games of chance. The uſe of novels ſhould be ſuperſeded by better books. We are no friends to the theatre, as the reſort of abandoned and licentious perſons, or when under ſo ill regulation as to authorize or encourage the repreſentation of immoral pieces (the caſe undoubtedly when quakeriſm firſt aroſe), but totally to exclude all muſic, dancing, and works of imagination, we cannot conceive to be at all neceſſary. We ſhould even doubt whether ſuch reſtraints impoſed upon mankind in general would not tend to produce greater evils than thoſe they are intended to prevent. Notwithſtanding the authority of Plato, which Mr. C. often urges, we cannot help inclining to the opinion of our immortal Bard:

> "The man that hath no muſic in himſelf.
> Is fit for treaſons, ſtratagems and ſpoils;
> The motions of his ſpirit are dull as night,
> And his affections dark as Erebus."

Shakeſpear knew human nature well; we grant he does admit that ſometimes it may "the good provoke to harm," but in the very ſame paſſage he inſiſts

> "It oft has ſuch a charm
> To make bad good."

Muſic (particularly vocal muſic) may *poſſibly* be capable of abuſe (we certainly think it is), but that it may alſo be made productive of the fineſt moral and religious impreſſions,

we cannot for a moment doubt. Mr. C. himſelf, indeed, goes ſo far in one place as to aſſert, that merely inſtrumental muſic can never excite bad paſſions in the mind. We are ſurpriſed then at this prohibition in the diſcipline of the friends: and though we would not compare them with the myſtics, as others have done, becauſe Mr. C. ſeems to conſider ſuch compariſons as exceedingly unjuſt, yet we cannot forget the high terms in which Dr. Wm. Law ſpeaks of muſic, as an *indiſpenſable* part of Chriſtian worſhip, in his celebrated work, "The Serious Call;" a work which ſurely ſets Chriſtian morality as high as it need to be carried. Dr. Law himſelf, indeed, may be ſaid to have fallen into ſome of the errors of myſticiſm, but the work alluded to is not tinctured with thoſe particular errors. If then, as the quakers alledge, according to Mr. C., muſic "cannot" diſtinctly "breathe morality into the mind," it may ſurely breathe religion, which upon their principles muſt include it. But we confeſs we think it may diſtinctly "breathe morality into the mind," not perhaps any ſpecific branches of morality, but a general refinement and purity of mind. It may, we think, tend both to chriſtianize and humanize the mind (if we may ſo expreſs ourſelves); but we ſhall dwell no longer on this peculiarity, except it is to add, that we were much pleaſed with Mr. C.'s remarks on the different deſcriptions of ſongs, and of their peculiar tendencies, as hunting and Bacchanalian ſongs, martial, &c. all of which muſt indeed be very contrary to the Quaker principles; nor ſhall we ever be inclined to quarrel with them for their averſion to ſuch compoſitions or amuſements as are deſigned to ſtimulate men to deeds of cruelty, intemperance, or ferocity. There is much, certainly, very entertaining and inſtructive in this part of the work, and worthy the conſideration of all well-meaning people, who may learn how to be upon their guard againſt evils that but too naturally ariſe out of modern entertainments. The picture of a modern ball-room, in Section III. is excellent; as well as the ſeveral repreſentations propoſed to be ſubmitted to the moral philoſopher, of ſuch ſorts of meetings, from the caſual dance on the green, to the premeditated appointments of monthly meetings, with all the ordinary preparations, anticipated delights, and accompaniments. Excellent alſo are many of the remarks on field diverſions.

The Quaker's diſcipline, the next branch of Mr. C.'s ſubject, is founded principally on Matth. xviii. 15, 16, 17. The whole Society (males and females), is pledged and authorized to watch over each other, and to notice any delinquency,

quency, but particular overſeers are appointed beſides to do the latter; firſt, in the way of private remonſtrance, which they call *admonition*. If this has not its deſired effect, the caſe is reported to the monthly meeting, and a committee appointed for the ſame purpoſes, and this they call *dealing*. Should this fail, upon the report of the committee, the delinquent is publicly *diſowned*. He may, however, ſtill appeal to the quarterly and yearly meetings, and be readmitted upon ſatisfactory proof of amendment. Next follows a pretty full account of all their meetings, and the buſineſs tranſacted in each *. The great yearly meeting of all is held in the Metropolis. The reſult of all their enquiries and deciſions is communicated to the ſociety at large, in a "*General Epiſtle*."

We note ſome inconſiſtency in the ſection on the puniſhment of diſowning. To the objection, how can it operate as a puniſhment to drive a worldly-minded man into the world out of ſuch a ſociety, Mr. C. argues, that it muſt be a puniſhment, inaſmuch as it leſſens the perſonal importance of a man; each one having, as an individual of the Society of Friends, a degree of *power* and *conſequence*, which he muſt loſe when he mixes with the world at large. Surely, if perſonal importance, power, and conſequence, can have this influence on the mind of a Quaker, they differ not ſo very eſſentially from mere men of the world. As Mr. C. characterizes the Friends as "*a highly*-profeſſing people," ſuch inconſiſtencies cannot eſcape obſervation.

We next come to that diviſion of the work, which treats of their "peculiar cuſtoms," their *dreſs* being the firſt topic of diſcuſſion. As the ſtage happened to be particularly immoral at the time when George Fox firſt began to preach, ſo in the article of dreſs people ſeem to have run into great extravagancies. Mr. C. has ſelected two ſpecimens from the two univerſities, of all places in the world. The following account of the celebrated Dr. John Owen, Dean of Chriſt Church, and Vice-Chancellor of Oxford, in Cromwell's time, may not be generally known. "He is repreſented as wearing a lawn band; as having his hair powdered, and his hat curiouſly cocked. He is deſcribed alſo, as wearing Spaniſh leather boots, with lawn tops, and ſnake-bone band-ſtrings, with large taſſels, and a large ſet of ribbands pointed at his knees, with points or tags at the end." There were,

* There are female meetings, correſpondent to all thoſe of the males.

however,

however, even in George Fox's time, many perſons of gravity and ſobriety who diſcarded all dreſs beyond what was preciſely neceſſary for comfort and decency: and we are told, that from theſe very people the preſent Quakers may be ſaid to take their pattern. Almoſt the only changes are, as to men, the adoption of loops to their hats; and with women, the abandonment of a black hood and green apron, which, however, continued very nearly down to the preſent day. Mr. C. dwells upon this origin and hiſtory of their dreſs, in order to exonerate them from the charge of a ſuperſtitious attachment to "lifeleſs forms," of which they have been accuſed, under an idea that this part of their diſcipline was fixed by rule, and a mattter of poſitive inſtitution; whereas they have only *reſiſted changes*; changes which vanity has ſince ſuggeſted. We next come to their houſes and furniture; from theſe moſt generally it ſeems all paintings and prints are excluded; we confeſs we think with as little reaſon as muſic is prohibited; both are capable of ſelection, nor can either well deſerve to be claſſed with objects of mere amuſement or ornament.

> Ingenuas didiciſſe fideliter artes
> Emollit mores, &c.

Mr. C. next conſiders their language. The uſe of *thou* for *you*, it ſeems, was the invention of George Fox, and made a mighty ſtir at the time. It is ſaid, George Fox himſelf made additions to a book that was written to prove the grammatical propriety of it. From ſome ſpecimens we have ſeen of George Fox's writing, or inditing, he appears to have been but very ill qualified to diſcuſs grammatical proprieties; however, it was going beyond their principles ſo to defend the change. If it was adopted to avoid flattery, which ſeems clearly proved, no other defence ſhould have been reſorted to. We cannot avoid thinking, that this part of their diſcipline is carried to a ridiculous exceſs, and is inconſiſtent with itſelf. If titles of honour, for inſtance, are held in low eſtimation by the ſociety, as ſuch, they ſhould not be made of importance by their ſcruples. Or, if refuſed to ſome, through a known or apprehended diſcordancy of character, they ſhould in juſtice and truth be given to others. If one *duke* muſt not be called *his grace*, for want of grace, another duke, who happens to have grace, ſhould not be robbed of his title. (This would really follow from Barclay's argument in regard to St. Luke's addreſs to *Theophilus*, and of Paul's addreſs to *Feſtus*, noticed Vol. i. p. 330.) If one embaſſador has no *excel-*

lency,

lency, another may. One gentleman no *honour*, another may. We confeſs, titles, eſpecially hereditary ones, might as well have nothing in them of a moral or religious character, but if they have, as long as blaſphemy and idolatry are avoided, we ſee no great cauſe for the quakers' ſcruples. Perhaps, indeed, the beſtowing an incongruous title might be brought to operate as an admonition. The impetuous paſſions of ſome *Serene* Highneſs, the baſe deſigns of ſome *Right Honourable*, or the youthful levities of ſome *Reverend*, might thus receive a juſt and wholeſome reproof. We have even ſome authority for ſaying this; among the American Indians (we think it is Dr. Franklin who has recorded it) it is cuſtomary to expoſe all wrong-doers exactly in this manner; namely, by publicly commending them for the very virtues they notoriouſly want. In this particular then the Friends, we conceive, might improve upon their own cuſtoms.

Their numerical way of naming the days of the week, inſtead of adopting the heathen titles in vogue, we have not ſo much objection to, becauſe it is at leaſt natural, ſecures the proper order of hebdomadal reckoning (which *muſt* keep up the diſtinction of *ſome ſeventh* day), and has the ſanction of Jewiſh antiquity. The title of Saint they refuſe, as having been abuſed, and *luck*, *chance*, or *fortune*, are diſcarded both from their creed and their vocabulary. We hope it is fully as much diſcarded from the *creeds* of many, who have adopted no ſuch ſtudied omiſſions in their common diſcourſe. Inſtead of begging "*ten thouſand pardons*," we are gravely told, they "deſire to be excuſed!!" and inſtead of ſaying "good *morrow*," they ſay, "farewell," becauſe "*all days are equally good*"*!!!!* Exactly in the ſame manner, for fear of making the riſing generation of Britons warlike, Mr. Lancaſter *makes a ſign*, inſtead of ſaying *go to the right*; inſtead of *march*, he ſays *go on*; and inſtead of *halt*, ſtop!!!! Surely, this is carrying matters too far! *In* juſtice to Mr. C. we muſt obſerve, that he himſelf ſeems to have ſome ſcruples about this part of their diſcipline.

Mr. C. proceeds to give an account of their domeſtic habits and converſation. In regard to the latter, the liſt of excluded topics is large, and muſt make many fancy that their ſociety cannot be very lively or agreeable. Of this, however, they are the beſt judges, and we much fear that it would be found, that in many of our own aſſemblies, eſpecially the very faſhionable ones, if they happen to appear more lively, the converſation that prevails has but little of real wit, and leſs of real wiſdom, to recommend it. The pauſes, however, that ſometimes take place in Quaker companies,

panies, when individuals appear to be under the influence of mental impreſſions, and the ſolemn unbroken ſilence that precedes many of their meals, are certainly to be claſſed among their greateſt ſingularities.

Mr. C. next treats of their *marriages*, with which he begins his ſecond volume. He aſſures us that their ſyſtem produces happy and durable matches, and we certainly have no reaſon to doubt or diſpute it. We hear, as he ſays, of no conviction among them for breach of the marriage contract. If they marry out of the ſociety, it ſeems, they are *diſowned*. The *ſtrongeſt* reaſon for this, Mr. C. ſtates, to be the neceſſity laid upon ſuch, of "acknowledging the validity of an artificial ſervice in religion, and the propriety of paying a goſpel-miniſter for the diſcharge of his office." Though Mr. C. calls theſe the ſtrongeſt reaſons or grounds for diſownment, we are inclined to think the hazard of diſagreement on account of religious prejudices (on which he alſo inſiſts) greater, as well as in regard to the education of their children. We are rather at a loſs to diſcover, in theſe reſtrictions, that great liberality of ſpirit for which Mr. C. is inclined to give the friends credit. According to the ſtrictneſs of their language and profeſſions, they are friends to all the world, and ſurely nothing ſhould prevent friends from inter-marrying. More women, it ſeems, are diſowned on this account than men.

Mr. C.'s reaſons for this are almoſt ludicrous. It ſeems that men *in general* are wiſe enough to look out for *prudent* women; therefore not only Quakers themſelves chooſe Quaker women, but even the men of the world, we are told, come to the ſociety for wives! whereas Quaker men are invariably unacceptable to worldly women. Certainly it would follow, that *Quaker women* are not ſo averſe to men of the world; ſo that though Mr. C. ſets out with a compliment to the ladies (we beg pardon, we ſhould ſay women) on account of their prudence, it all ends in a compliment to his own ſex, who know how to chooſe prudent wives; though neither the prudence nor the religion of the latter ſeem great enough to preſerve them from the penalty of *diſownment*.

To the *ſimplicity* of their funeral rites, we have no objection. This is a mere matter of opinion, but undoubtedly the groſſeſt abſurdities are likely to occur among thoſe who obſerve too much pomp and ceremony upon ſuch occaſions. We wiſh there was leſs reaſon alſo than there really is, to aſſent to their opinions about mourning. Nothing, we fear, is, for the moſt part, more hypocritically aſſumed. There

is much juſt ſatire contained in the remarks on the ſtated periods of whole and half-mourning, &c. &c. and on the prevailing rage to participate in *ſtate* mournings, from the "drawing room at St. James's," to the "buſy 'Change."

We next come to the occupations of Quakers. It ſeems there has of late been a general diſpoſition among them to forſake the country for towns, and agriculture, of courſe, for trade. The limitations to which they are bound, by their principles, are curious enough, and Mr. C. has made the moſt of them. To trade with the world at large, and yet not encourage the uſe and conſumption of worldly things, requires ſuch a ſort of caution and circumſpection as few, one would think, could poſſibly attend to. Mr. C., though he defends them with a degree of earneſtneſs, ſeems to admit that they expoſe themſelves to ſome cenſure and many ſuſpicions on this account.

All the differences that occur among the friends are ſettled by arbitration. All who will not ſubmit to this, but perſiſt in going to law, (unleſs with perſons out of the ſociety) are *diſowned*.

They deſerve credit for never ſuffering their poor to become burthenſome to their pariſhes. The poor of each diſtrict are attached to their reſpective monthly meetings, and great care ſeems to be taken of their education and morals.

We now come to the conſideration of their religion. In the introduction to this ſection of the work, Mr. C. beſpeaks the candour of the public in judging of men's religion. "If men do but fear God," *he ſays*, "and work righteouſneſs, whatever their *Chriſtian* denomination may be, this is ſufficient." Can the friends poſſibly ſubſcribe to ſo looſe a definition of a true Chriſtian? We hope not. They have lately reſented certain charges brought againſt them, that ſeem to accuſe them of Socinianiſm or deiſm; Mr. Clarkſon therefore, we ſhould think, does not do them juſtice. We tread upon delicate ground, when we come to diſcuſs the Friends' notions of the Holy Trinity. To a charge advanced againſt them, that they are *not* Trinitarians, a reply has lately been made by one of the ſociety, which we thought a very able one, eſpecially as far as it reſted on an appeal to their early apologiſts. If the language of the latter was ſtrictly adhered to, we ſhould be unwilling to pronounce them adverſe to the doctrine of the Trinity; but as it is impoſſible to forget the many different ideas that have been entertained of the doctrine, and the opinions that have been ſeverally pronounced heretical, we cannot but ſee in

Mr.

Mr. C.'s ſtatement ſomething bordering on that particular error which Sabellius taught. The Logos of St. John, and the Spirit of Inſpiration, ſeem to us too much confounded. The ſeed of divine truth implanted in every man, is a portion of the life of God's ſpirit; but this life of God's ſpirit is, it ſeems, the *Logos* of St. John. If ſo, the *Logos* and Spirit have no diſtinct perſonality: a circumſtance moſt plainly, we think, pointed out by the declaration of our bleſſed Lord, that the preſence of the one ſhould be dependent on the abſence of the other. We do not attempt to explain this, and are bound indeed in diſcuſſing ſuch points with the Friends, to avoid as much as poſſible all metaphyſical and unſcriptural terms; but we think Scripture itſelf fully warrants our belief of a diſtinction (a perſonal diſtinction) between the Logos and Spirit of God: and our chief motive for dwelling upon this, is not for the ſake of charging the Friends with a direct denial of the Trinity, but becauſe we judge it to be fatal to that doctrine to ſuppoſe that the only difference between Jeſus and other prophets, was that the former enjoyed a larger endowment of the ſpirit. In this light he would ſtill appear to us only an inſpired man, whereas ſome of their beſt writers moſt undoubtedly acknowledge him to be "God uncreated," "the true God," the "great God." Surely then Mr. Clarkſon has in this inſtance ſomewhat miſrepreſented their opinions. We are unwilling to revive the cry of Sabellianiſm, Socinianiſm, &c. &c. but there certainly ſeems ſomething wrong here, (if Mr. C. himſelf is right in *his* ſtatements.) "Jeſus Chriſt was (ſays Penn) God and Man, *God over all bleſſed for ever*; and Man, of the ſeed of Abraham and David after the fleſh." If he was God, ſurely he differed totally from all inſpired prophets.

Of the influences of the Holy Spirit, and of the need of them, for the furtherance of our ſpiritual knowledge, and in aid of our ſpiritual feelings, we have the moſt perfect belief. But, we are rather puzzled by the accounts that are given in this work of this indiſpenſable aſſiſtance. It is urged, that only *the Spirit* can enable us to derive ſpiritual knowledge from outward and viſible objects; as *innocence* from the *Lamb*, and the *approach of our own change* and *diſſolution* from *the fall of the autumnal* leaf! But "when *this Spirit* is away, or not attended to, no ſuch leſſon can be taught." What, not the leſſon of innocence from a lamb, or the changes of human life from an autumnal leaf? Surely many worldly and unregenerate poets have taught theſe leſſons. Are we to think Theocritus, Moſchus, Bion,

&c. &c. wrote from the ſame influences as the holy Pſalmiſt, or the prophet Iſaiah? Mr. William Wordſworth's Lyrical Ballads are cited upon this occaſion; and he is ſaid to have written upon it beautifully and ſimply. We confeſs that we are too dull to ſee the beauty of the lines, though we are quite willing to grant that they are ſimple enough, to a degree indeed of ſillineſs.

The ſpirit within us is diſtinguiſhed as the primary and only infallible guide. Conſequently, above the Scriptures, which are concluded to be fallible, both from the imperfections of the collection in general, and alſo of the verbal parts. Againſt which, we are told, the ſpirit is our only protection, enabling us to know the true from the falſe. Had this matter been reducible to any poſitive certainty, what a world of criticiſm might have been ſpared! How eaſily might one Quaker put to ſilence all the German commentators. It is eaſy to talk of the operations of the Spirit, as though they wrought effects that could not be gainſaid. But alas! this infallible guide ſtill requires an infallible interpreter. "All is not gold that gliſtens." The Friends admit that ordinary and natural emotions may be miſtaken for the motions of the Spirit; but if ſo, where is the infallibility of a guide, which may be ſo eaſily counterfeited? This appears to be the great dilemma into which men are conſtantly led, by too great an expectation of the higher influences of the Holy Spirit. Their notions in regard to the "Quenching the Spirit," we aſſent to, and approve. Ch. vii. §. 1. vol. ii.

Original ſin, in terms, they admit not, for they think the expreſſion unſcriptural; but as to all the ends of redemption, they *ſeem* to admit it, in conſidering *infants* as ſtanding in need of *expiation*, on account of "*the ſeed of ſin in them, derived from Adam.*" We ſhall not ſtop to diſcuſs this point with them. Some ſections follow in this part of the work, to which we can by no means give our full aſſent. We agree to the doctrines abſtractedly, but by no means to the expoſition of them given by Mr. C. and the Friends.

Chapter IX. entitled a "Recapitulation of all the Doctrines hitherto laid down with reſpect to the Influence of the Spirit," had better, we think, have been quite omitted. A mere nominal diſtinction between the Son and Holy Spirit, we conceive, to be rank Sabellianiſm. This "ſtatement," therefore, of Mr. C.'s "own fancy," as he calls it, we hope the Friends will diſapprove as much as ourſelves.

The Quaker form of worſhip is pretty generally known, and has too often been the ſubject of profane jeers. As we would

would wiſh to check as much as poſſible all ſuch indecencies, we had rather this part of the book had been alſo ſuppreſſed; for we muſt confeſs, our own gravity was well nigh diſturbed by the *learned* remarks on the tones produced by the "*natural*" exertion of Quaker-lungs, in contradiſtinction to the "*artificial*" workings of more worldly ones. Alſo on the cauſes and occaſion of the very ſlow delivery of the beginning of their diſcourſes; ſo ſlow as to be nearly, if not quite, "*unintelligible.*" And, after all, on their want of matter, and general uſeleſſneſs of their preaching, according to Mr. C.'s repreſentations; ſince, it ſeems, they have in fact *nothing* to *teach*, becauſe every man individually is ſuppoſed to be taught and inſtructed by the ſpirit within him, and to be capable beſides of reading the Scriptures. The ſection on *ſilent worſhip* might alſo, we think, have been omitted with advantage. We are ſurpriſed Mr. C. did not diſcover that in his quotations from the church divines on this head, he adduces no argument whatſoever in favour of the Quaker-worſhip, ſince the *ſilent devotion* they commend ſo highly is, as it were, particularly oppoſed to *public worſhip*, rather than recommended as a part of it We do not pretend to queſtion the inward devotions of the Friends in their aſſemblies, but can venture to ſay that no ſuch mode of *public worſhip* was in the contemplation of the church-authors here cited.

When Mr. C. comes to treat of the Friends' rejection of the rites of Baptiſm and the Lord's Supper, he too plainly argues as one greatly diſpoſed to invalidate their uſe and obſervance; but very weakly, we think, and very inconcluſively. He aſks, what could the *Gentiles* underſtand by ſuch *Jewiſh* ceremonies? They could know nothing of *purifications by water*, or *the paſſover ſupper*. Not as Gentiles, perhaps, but as converts to Chriſtianity, they almoſt came under a poſitive obligation to know all about them. Chriſtianity always refers to Judaiſm, as connected with it, and ariſing out of it. Baptiſm and the Lord's Supper were not merely imitations, or renewals of Jewiſh rites, but ſubſtitutes for them—ſubſtitutes for circumciſion and the paſſover ſupper. The Chriſtian antitypes of Jewiſh types, as Chriſt was the antitype of the Paſchal Lamb. We are at a loſs how to diſcuſs the ſubject of Baptiſm with Mr. C. and the Friends, becauſe it is not allowed us to appeal to the practice and judgment of the apoſtles and diſciples of our Lord. Mr. C. inſiſts that the commiſſion to the latter had reference, not to John's water baptiſm, but Chriſt's baptiſm with the Holy Ghoſt; and that the term βαπτιζω

generally ſignifies ſimple purification. The caſe of Philip and the eunuch is wholly diſmiſſed; *becauſe*, as "*Philip left* no *writings behind him*, *we* cannot judge *of his opinions:*" and the other apoſtles were "*men of like paſſions and prejudices with ourſelves.*" This is a ſummary way of getting rid of ſcriptural evidence, and favours ſtrongly of the Prieſtleyian mode of criticiſm. Mr. Clarkſon, however, enlarges upon the dulneſs of the apoſtles, for fear we ſhould truſt too much to them; but one caſe that he cites ſeems to us to make exactly againſt him; for he fixes upon the viſit to Cornelius as the very time when *Peter's* eyes became "fully opened to the ſpiritual nature of Chriſtianity;" and particularly the excluſive need of ſpiritual baptiſm; when his knowledge in ſhort became ſo improved "on the ſubject of water baptiſm, as to contradict his *practice*, when only a *noviciate** in Chriſt's kingdom!" Surely Mr. C. and the Friends (if it is *their* argument) never read to the *end* of the tenth chapter of the Acts; for from thence it would appear, that preciſely at that very moment which Mr. C. fixes upon for his eyes being "fully opened," Peter *approved* of *water-baptiſm* in *the name of Chriſt*, ſo much even, as to conſider it proper and neceſſary, *ſubſequent* to the *ſpiritual baptiſm* of the *Holy Spirit:* ſo at leaſt it appears to us.

Great ſtreſs is laid upon the teſtimony of John, (chap. iv. 2.) that Jeſus himſelf did not baptize, i. e. with the water-baptiſm of John. But this caſe alſo ſeems to tell againſt the Friends; for though he did not do it, his diſciples certainly did it *for* him, in his preſence, and with his conſent, and there was great reaſon why he ſhould not do it perſonally in his own name, for he had forbad it to be divulged till after his death, that he was the Chriſt. What then muſt we now think of his commiſſion? Did he *denounce* water-baptiſm? Did he intimate any thing to this effect? His diſciples had evidently been accuſtomed to it, under his eye and authority, and therefore it ſhould have been ſpecially forbidden, had he meant totally to ſuperſede its uſe, as of no further importance.

As to the miniſterial functions, every thing among the Friends, as is generally known, is referred to the immediate

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* Muſt we tell Mr. Clarkſon, as we have before told unlearned perſons, that *novice* means the perſon, and *noviciate* the ſtate of a novice? It is aſtoniſhing how prevalent the miſtake is, of thus confounding them.

operation of the ſpirit. No impoſition of hands, no human appointments, no learning, no univerſity degrees. We could readily enter upon a diſcuſſion of all theſe points, were it not that there appears ſomething in the determination of the miniſterial qualifications among the Friends, that ſeems to anſwer all our purpoſes; namely, a judgment of *men* as to the operations of the ſpirit. It ſeems, men *may miſtake*, and *ſuppoſe* the ſuggeſtions "of their own imaginations," to be the immediate operations of the ſpirit: and the *elders* of the *ſociety* are to decide upon this knotty queſtion. Surely in this there muſt be admitted to be ſome inconſiſtency. Human appointments, and human judgments, and human attainments, and human interference, are to be totally ſet aſide; and yet the operations of the ſpirit are to be ſubmitted to the deciſion of elders, *male* and *female* (for ſo it is). There is ſomething very queſtionable, if not myſterious, in the qualifications of the elders themſelves, who are to *give authority*, (for this is literally ſo, and to a higher degree than in the church, ſee note, p. 290) to the ſpiritual miniſtry of their preachers. The elders, it appears, muſt be choſen out of ſuch as "*are of clear diſcernment, excel in the ſpiritual ear, and are blameleſs in their lives.*" The latter qualification is undeniably good; but as to the two former, ſurely it requires a moſt extraordinary gift to be certain of making a right deciſion. We ſhould not be diſpoſed to exchange ſecurities, though we are miſunderſtood when the Friends conceive that *we think* that *univerſity degrees* "*make* a miniſter;" it is merely one of many precautions which we adopt to protect the church from the enthuſiaſtic rantings and diſorders of ignorant people; and it ſeems George Fox himſelf, in his inſtitutions, had a particular eye to thoſe who were apt "to run into imaginations, and go beyond their meaſure." Theſe are the very diſorders we wiſh to guard againſt, and muſt declare that we had rather truſt to the ſecurities provided by the legiſlature, than to a bench of male and female *elders*, *profeſſedly choſen*, without *any* regard to wealth or *age*. That this ſhould be conſidered as a *ſubſtitute* for *human appointments*, is curious enough! And yet hear what Mr. Clarkſon ſays upon this ſubject. "For *theſe* reaſons (that is, becauſe "people run into imaginations, and many ſuppoſed they had a call from the ſpirit; and riſing up in the heat of their imaginations, delivered themſelves unprofitably: and ſeveral, in *the phrenzy* of enthuſiaſm, would ſpeak at one and the ſame time") that mode of ſuperintendence, which had only been ſuggeſted by George Fox, and left to the diſcretion of individuals, was perfected

into an *eſtabliſhment*, *out* of *imperious neceſſity*, in after-times. *Men* were *appointed* to *determine* between the effects of *divine inſpiration*, and *human imagination;* to judge between the *cool* and *ſound*, and the *enthuſiaſtic* and *defective*, and to *put a bridle*, as it were, upon *thoſe* who were *not likely* to become profitable labourers in the harveſt of the Goſpel. *And* as *this office* was rendered *neceſſary*, on account of *the principle*, that "*no* ordination, or *human appointment*, could make a miniſter of the Goſpel;" ſo the *ſame principle* continuing among the Quakers, the *office* has been continued to this day!!! Nearly the ſame thing is repeated but a few pages following.

The miniſtry of women, Mr. C. tries to juſtify by critical argumentation; but we think he greatly fails. The Quakers fancy that St. Paul's reſtraint (1 Cor. xiv. 34, 35) extends only to the prohibition of diſorderly queſtions in their aſſemblies, and by no means to preaching, that not being the ſenſe conveyed by the verb λαλειν: inſtead of which, they inſiſt, the word ſignifying prophecy would have been uſed; but it ſo happens, that twice in the ſame chapter the term λαλειν is expreſsly applied to thoſe that propheſy, "to edification, and exhortation, and comfort," which we conceive to be preaching. And we are ſupported in this by no leſs an authority than Mr. Clarkſon himſelf, who in a moſt extraordinary manner, only two pages off, cites one of theſe very paſſages (1 Cor. xiv. 3) to prove that Philip's daughters, who propheſied at Cæſarea, (Acts xxi. 9) really *preached;* for, ſays he, this was what was meant by propheſying, as may be ſeen 1 *Cor.* xiv. 3! where the term uſed is actually λαλει! But, after all, the paſſage cited, (1 Cor. xiv. 34, 35) is by no means ſo ſtrong as St. Paul's other injunction, (1 Tim. ii. 12): and here the term uſed is διδασκω, "I ſuffer not a woman to TEACH, but to be in ſilence." Now this term of διδασκω, by all accounts, the Friends well underſtood; for Mr. C. afterwards grounds an argument upon it. We have not noticed, though we certainly might, the poſitive injunction contained in both paſſages, that they ſhould "keep ſilence;" which, if Mr. C. and the Friends would duly conſider, might, we think, ſerve to anſwer the purpoſes of all further criticiſm upon both the terms λαλειν and διδασκειν; for if, at all events, they were to "keep ſilence," it matters not much whether they were reſtrained from preaching or aſking queſtions. Mr. C.'s reference to 1 Cor. xi. 5, to ſhow that women did propheſy by St. Paul's own acknowledgment, does by no means prove that it was no abuſe. He plainly notices *one* abuſe; namely,

that they did it "uncovered;" and it does not appear, that he was not ſcandalized by the whole of their behaviour, eſpecially if we conſider the prohibitions he afterwards laid upon them. See Whitby in loco. We do not, however, pretend to deny that *private* teaching, and many branches of the miniſtry were in thoſe days entruſted to women; not ſo however with public preaching, which, according to Tertullian, was in his days even accounted heretical, (de *Præſcript*, c. 41. *de Baptiſmo*, c. 17.) and eſteemed by himſelf to be *againſt the rules of the apoſtles*.

As to the Quaker arguments *againſt* the inſtitution of the Holy Communion, we confeſs, as they are repreſented by Mr. C. they appear to us very weak and inſufficient, and indeed too much to reſemble the Socinian mode of biblical criticiſm. What we conceive to be a poſitive appointment, they apprehend to be merely a *permiſſion:* what is *literally* as plain and intelligible as poſſible, muſt, it ſeems, be ſpiritualized before it can poſſibly be underſtood. St. Paul's account of the inſtitution (1 Cor. xi.) is in this manner eaſily ſet aſide. St. Paul ſays, "for as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come." Surely this is as much like a poſitive inſtitution as any thing can be, eſpecially when we conſider that St. Paul himſelf tells us it was one of the things ſpecially revealed to him by Chriſt; and how very important a point this is, may be ſeen in Doddridge Fam. Expoſitor, vol. iv. ſect. 22. But the Quakers, it ſeems, from theſe words "diſcover two things!" Firſt, "the nature of the thing *permitted*;" and ſecondly, that "the thing *permitted*, whatever it was, was to laſt but for a time." The thing *permitted*, they conceive to be, a continuance of the paſſover-ſupper, to *over-prejudiced Jewiſh converts*, only ſpiritualized and applied to Chriſt: but the Corinthian converts were not generally Jews, but Gentiles, ſee chap. xii. 2. The time unto which it was to laſt, they think, means ſimply "the coming of Chriſt ſubſtantially into the heart!" And though the generality of Chriſtians interpret the words "until he come," of his ſecond coming at the end of the world; yet theſe very words are inſiſted upon to prove, that *a time* being ſpecified, is enough to ſhow that it *could not be intended* to laſt to the end of the world! It is needleſs to dwell longer upon this; we have already referred to Doddridge; and as he, in his commentary on theſe chapters, particularly applies himſelf to the refutation of *Barclay*, we ſhall recommend to our readers the peruſal of his excellent paraphraſe.

Mr. Clarkſon begins his third volume with an account of what he calls the four great tenets of the Friends. Theſe relate to *civil government*, *oaths*, *war*, and the *maintenance* of a *Goſpel miniſtry*. One tenet, however, ſeems to embrace the whole, as far as regards their conduct; namely, that as no civil government can have a right to force the conſcience, they are to ſuffer the penalties of non-compliance, rather than render obedience to any obnoxious requiſitions. Their ſentiments upon theſe ſeveral heads are pretty generally known, as well as the proviſions made by the Legiſlature for their relief and accommodation. Mr. C. gives them his utmoſt ſupport upon ſome of theſe points, particularly war; and endeavours, by a reference to the primitive ages, to throw, as he tells us, *freſh* light upon the ſubject. How far he may be thought to have done this effectually, we ſhall not pretend to ſay; we think he has done it careleſsly. He avers, for inſtance, that it is apparent that there were no Chriſtian ſoldiers in the firſt and ſecond centuries. He cites many of the primitive Fathers, and refers to the Roman Hiſtory in proof; but he takes no notice at all of the famous thundering legion. True it is, he profeſſes to reject all *unauthenticated* relations; but we apprehend, the moſt, if not the only ſuſpicious part of this relation, is the alledged miracle. It ſeems well enough authenticated, that if there was not a complete legion, yet there were certainly *many* Chriſtians in Antoninus's army, and that ſomething happened which induced the Chriſtians to claim the credit of a miracle. Now, as this occurred anno 174, it ſeems to tell doubly againſt Mr. C., firſt as to the fact of Chriſtians ſerving in the army in the two firſt centuries; and, ſecondly, as to the notions of the primitive Chriſtians, concerning the unlawfulneſs of Chriſtians ſerving in the armies. Had this appeared ſo, they would ſcarcely have contended for ſuch an interpoſition of God in favour of Chriſtian ſoldiers. This circumſtance, therefore, ſhould certainly not have been wholly ſuppreſſed, eſpecially as it ſeems the Friends profeſs to govern themſelves entirely by the practice of the firſt two centuries. Mr. C. adds many moral and religious reflections of his own, which certainly do honour to the feelings of his heart. We only wiſh the condition of the world was ſuch as to afford any hope that the mere non-reſiſtance of evils could put an end to the horrors of war and bloodſhed.

A great deal of uſeleſs argument, we think, is expended on the ſubject of the Quakers' refuſal to pay tithes. It ſeems to us, that the whole buſineſs might be adjuſted with-

out any greater violation of principle than takes place on other occaſions. Since the extenſive alienation of Church property that took place at the Reformation, it is ſcarcely reaſonable to regard tithes in general as a mere ſtipendiary proviſion for a Goſpel miniſtry; they are ſtrictly property; as much ſecured to the clerical and lay poſſeſſors for the time being, as any other property whatſoever. As a ſpecies of private property, therefore, they ſhould not withhold them; or, if they would but do, as too many others are determined to do, namely, regard them as a tax levied for certain ends, they might pay them as a tax, though it were for purpoſes not approved, as they conſent to pay the war taxes. And, after all, ſince they do not admit our prieſthood to *be Goſpel miniſters*, they are guilty of an inconſiſtency in regarding it as a payment to ſuch. We ſhould not ſuggeſt any thing like an evaſion, but that we do truly regard their conduct on this head to be frivolous and vexatious to the greateſt degree. Becauſe, if they make a conſcience, as we are told they do, of paying the public taxes, becauſe they would "render to Cæſar the things that are Cæſar's," they *might* alſo make a conſcience of rendering to thoſe to whom Cæſar has clearly given certain property, their *juſt dues*, without *compelling* the latter *to do a violence to their own feelings*, and *expoſe themſelves to much unmerited obloquy*, by meaſures of harſhneſs, which might ſo eaſily be obviated. Mr. Clarkſon can participate in the feelings of the Friends, ſo much as to think "the expenſive diſtraints and hard impriſonments" they undergo, enough to ruffle even the temper of a Quaker, but he has no feeling at all for thoſe who are left to no choice for the recovery of their own property, but the very meaſures he ſo ſeverely deprecates. He calls them often, nay, in the very page juſt referred to, *a moſt liberal people*, never interfering with the religion of others, but here is a direct interference, for our views of Chriſtianity lead us to make ſuch a proviſion for the regular parochial worſhip of the Deity through the realm. This, however, perhaps, may ſeem to favour their objection, that in the preamble to the Act of Henry VIII. they are ſtated to be "due to God and Holy Church;" but theſe claims the Quakers deny, it would therefore be ſufficient ſurely to reſiſt when any ſpecific demand of tithes was made as a matter merely of divine right.

Mr. C. next devotes eighteen chapters to the character of the Quakers. That they are a moral and benevolent people we are not diſpoſed to diſpute, though we think they carry theſe things ſometimes to a moſt miſtaken exceſs.

We

We ſhall give one inſtance. It may be highly benevolent to diſcourage wars and fightings, and to feel for the ſufferings of any of our fellow-creatures, who are diſcomfited in battle. But this benevolence, we think, is carried too far, when to prevent any appearances of triumph inconſiſtent with their feelings, they refuſe to join in a general illumination, thereby often expoſing the perſons and property of their neareſt neighbours to the violence of a giddy thoughtleſs mob, and many innocent people to the peril of deſtruc tion. We have witneſſed ſuch things, and though upon ſuch occaſions we ſhould ſtill ſedulouſly endeavour to do all in our power to procure that reſpect to be paid to their ſcruples, that is juſtly due to every man's private feelings, yet we know ſuch attempts to be often attended with ſuch manifeſt danger, that we cannot but wiſh the *benevolence* of *Friends* would diſpoſe them to have ſome regard for the *feelings* of others as well as their own, and to conſider how very perilous to many of their innocent countrymen, ſuch miſtaken benevolence for diſtant and foreign enemies is liable to be. Let them love both, but not one at the expence of the other; the queſtion is often really reduced to this very point. They profeſs to feel alſo for the licentious and tumultuous joy expreſſed on ſuch occaſions; if their noncompliance could in any one inſtance check theſe things, it would be more reaſonable, but it too commonly has the very effect of increaſing both, endangering the bodies of all preſent, and we fear alſo the ſouls of many. Mr. C. would endeavour to perſuade us, there is nothing in the Quaker ſyſtem likely to narrow the mind towards thoſe of different opinions, but, on the contrary, much to conciliate them. This we declare we cannot ſee, and in very many particulars we think Mr. C. contradicts his own poſition.

Mr. Clarkſon inclines to think that the money-getting ſpirit prevails too much among them; the reaſon he gives for this is moſt ſtrange, and includes a conceſſion we did not expect; he ſays, it is *becauſe* "Riches give *all men* conſequence." Quakers then, it ſeems, are liable to ſuch worldly paſſions, as well as other men. When, alas! ſhall we ever find any of the human race altogether conſiſtent?

After the eighteen chapters on the character of Quakers, follow ſome containing "miſcellaneous particulars," and with theſe the work concludes, but they contain nothing of much importance.

We give Mr. Clarkſon full credit for his endeavours to do juſtice to the Friends, and we are alſo willing to give the latter full credit for many of the excellent qualities and

principles *he* aſſigns to them. We rejoice to hear they are a happy people; we know they have individuals among them who merit the higheſt eſteem of all good Chriſtians, but we certainly differ from them in many points both of doctrine and diſcipline, and we truſt quite as much upon principle, and as conſcientiouſly as they differ from us. We do not wonder to hear that the ſociety is decreaſing; that "more go out of it in conſequence of diſownment, than come into it by convincement," we ſhould greatly wonder to hear it was otherwiſe; though, in ſaying this, we are not unmindful of ſome great and noble principles to which they "bear," more than others, moſt unexceptionable "*teſtimony*." In ſhort, we feel inclined to pay them every poſſible reſpect for their many virtues, their general attachment to principles, and their good intentions, but we ſtill diſſent from them greatly in many important points, and we moſt ſolemnly declare, that the preſent publication has not tended to remove the doubts and difficulties which have hitherto kept us ſeparate.

ART. III. *Riddellian Syſtem; or new Medical Improvements; containing a conciſe Account of the Advantages to be expected therefrom. With ſome illuſtrative Examples. By Colonel Riddell.* 8vo. 118 pp. 6s. Ridgway. 1808.

WE had heard of Colonel Riddell, and had been amuſed with his accounts of reſuſcitating dead fiſh; but we did not expect to have been called upon to notice a publication from his pen, announcing a new Syſtem, and Medical Improvements. When the folly or the avarice of men, induces them to promulgate erroneous and miſchievous principles, it is the duty of the guardians of the preſs to expoſe them, and we think the preſent work demands ſomething more than ridicule. It is written in the bold and preſumptuous ſtyle which ſo ſucceſsfully impoſes upon the uninformed, who are prone to believe what they cannot comprehend; in ſhort it is upon a larger ſcale, an advertiſement of a quack-medicine, very ſimilar to thoſe which ſo frequently diſtreſs the friend of humanity, in the newspapers. The author ſets out with the following propoſition, "Be it known to the Royal College of Phyſicians, as well as to the world at large, *and which I am willing to prove before them,*

them, that by a counteraction to antimony, depriving it of all its deleterious and baneful qualities, combining it with other medicines, and tempering them as occaſion may require, making them *act* and *counteract* each other, I can ſubdue any fever known in this country in a *few hours*, &c." He then addreſſes himſelf to the members of both houſes of parliament, and pathetically expatiates upon the mortality which ſo dreadfully viſits our fleets and our armies: he aſſures the noble Lords and honourable Gentlemen, that his *ſole* deſign is to inform them, that he has "by long ſtudy, and conſiderable practice, diſcovered a ſafe and efficacious medicine, which effectually cures and eradicates every kind of fever in a ſhort time, and which (he has) every reaſon to believe will put an end to thoſe inexorable devaſtations of the human ſpecies." Theſe two quotations are ſufficient to convince any reaſonable man that what Colonel Riddell propoſes is impoſſible.

It is hardly credible that he ſhould not know this himſelf; and if not, by what kind of deception, he is led away, it is quite impoſſible to conceive. He ſurely entertains a worſe opinion of the underſtanding of his countrymen, than it is politic to avow, and advances aſſertions ſo monſtrous, that to mention them is ſufficient. Thus he boldly declares, that his "counteraction to antimony," beſides being able to "ſubdue any fever known in this country in a few hours," is a *ſpecific* in bilious diſeaſes of every kind. "All the complaints of children; ſmall-pox, meaſles, and hooping cough not excepted, are rendered by it mild and harmleſs,"—it cures "ſcarlatina, conſumption, worms, fits, dropſy, pleuriſy, inſanity, ophthalmia, ſyphilis," &c. &c. Chronic caſes very ſeldom reſiſt Colonel Riddell and his *ſyſtem*; and by them life is protected and impotency cured.

"Such, alſo, (continues this author), is the peculiar enmity which ſubſiſts between my applications and all local inflammation, that burns of the worſt kind, and the ſting of venomous animals, are cured by them in a ſhort time: and nothing more ſpeedily gives way to this treatment, or with more entire ſafety to the patient, than the cruel paroxyſms of gout." P. 30, 31.

Now this medicine is nothing more nor leſs than a modification of James's celebrated powder, the effects of which are ſufficiently appreciated and underſtood. Colonel Riddell however creates ſome degree of myſtery by always coupling himſelf, his ſyſtem, and his counteraction to antimony together; he knew that the latter muſt be detected; the other only by parliamentary remuneration, for he really has the vanity

vanity to imagine that he is of ſufficient conſequence to be purchaſed. In this we truſt he will be miſtaken, for though he was countenanced by ſome of the *faſhionables* at Cheltenham, and claimed the merit of reſtoring Sir Francis Burdett, after the fatigues of an election; he has no right to preſume that what amuſes honourable gentlemen at a watering-place, will occupy their attention in the parliament of Great Britain. Neither has Colonel Riddell the ſupport of the ladies; his antimony was not always ſo much *counteracted*, as to render it quite inert, and grievous complaints of its unexpected effects, have reached us from ſome of our fair correſpondents. Indeed, conſidering how eaſily teſtimonies of approbation, and certificates in favour of quack-medicines are obtained, we were diſappointed in finding ſo few adduced by this author; though we are convinced that he brought forward all he could procure; for ſome of the letters which he inſerts, are very unfit for publication. If, to aſcertain the nature of a diſeaſe, is ſometimes one of the niceſt teſts of experience and diſcrimination, by which the moſt able and practiſed phyſician can be tried, how are people wholly unacquainted with the ſcience of medicine enabled to ſtate with propriety that they labour under certain complaints, much leſs anſwer for thoſe of other people. Yet we find nothing more common than for magiſtrates, clergymen, and even noblemen, to certify that individuals are cured of complaints by certain remedies, when it is no leſs doubtful whether they were affected with the diſeaſe certified, than equivocal what might have effected the cure.

The caſes related in the preſent work are of ſuch a deſcription; they are very vaguely and obſcurely ſtated; and we can infer nothing from them, but that the patients imagined themſelves to be very ill; and we have not the leaſt doubt that they thought ſo. Cheltenham is an idle place; people muſt talk of ſomething, and their own complaints at leaſt intereſt themſelves; and being cured by Colonel Riddell would be a novelty.

ART. IV. *Chronicle of the Cid Rodrigo Diaz de Bivar. From the Spaniſh. By Robert Southey.* 4to. 468 pp. 1l. 15s. Longman and Co. 1808.

UNTIL the glorious ſpirit which has been excited in Spain, to reſiſt the unjuſtifiable and inordinate ambition of the Corſican Emperor of France, the very name of the

the Cid has been almoſt unknown in England. The readers of Don Quixote recollect him only among the fabulous heroes whoſe exploits rouſed the emulation of the Knight of La Mancha, but have never interrupted or illuſtrated the ſtory which Cervantes has told, by any reference to that of the Cid. Nor even if the cadence of French verſe could ever be made generally agreeable to Engliſh ears, would there be found aught in the play of Corneille that would give us any idea of, or intereſt us in his character. The proclamations which the kingdom of Leon ſent forth in an early ſtage of its reſiſtance to the power of Buonaparté, as they have made frequent alluſions to the proweſs and the martial virtues of the Cid, and called upon his countrymen to bear in mind and imitate them, have awakened amongſt us alſo a deſire to be acquainted with a character, which for courage and patriotiſm is propoſed, after a lapſe of more than ſeven centuries, as a model to that gallant people, whoſe ſufferings have made us their friends, and whoſe glorious cauſe has made them our brothers.

It happened fortunately for the gratification of that ſpirit of curioſity, and love of general knowledge, which pervades this country, that ſuch a writer as Mr. Southey ſhould at ſuch a time have laid before us the beſt information on this ſubject. Well verſed as he is in the hiſtory of the Peninſula, and employed on that of one part of it, Portugal, he preſents himſelf to us as, perhaps, the very fitteſt perſon that could be wiſhed to give us the information we wanted; and to make us acquainted with a perſonage who is ſo diſtinguiſhed an object of attachment among that people to whom we are now united.

The work before us contains all that can be conſidered as authentic, or rather all that is believed in Spain, upon the ſubject of the Cid. It is not a tranſlation of any one work to which Mr. Southey has confined himſelf, but an aſſemblage of what is conſiſtent and credible in ſeveral. The ſources from whence he draws are the *Chronica del Cid*, the *Poema del Cid*, and the *Romances del Cid*. In his preface, Mr. Southey tells us, that the two firſt mentioned of theſe are of great antiquity. The *Chronica del Cid* muſt have been written before the end of the 13th century, probably much earlier. The *Poema del Cid* he is induced to believe the work of ſome author contemporary with his hero, and tells us that it is to be conſidered as a metrical hiſtory, not as metrical romance. Theſe two are the works on whoſe authenticity he chiefly relies, the *Romances del Cid* are mere ballads, ſomething, perhaps, in the ſtyle of our popular ballads of Robin

Robin Hood, and of theſe he has ſeldom availed himſelf; as he ſays "very few of them appear to bear any marks of antiquity, and the greater part are utterly worthleſs."

The antiquity of the Chronicle and the Poem being eſtabliſhed, their credibility is greatly enhanced by the uninterrupted conſiſtency of the ſtory, and its general probability. Here and there we have a miracle. Saint Lazarus, and Saint James of Compoſtella, have perſonal interviews with the Cid. The firſt of theſe venerable perſonages is admitted to his table, and even to his bed, though in the diſguiſe of a leper, much to the aſtoniſhment of all the knights of the Cid's company; but this act of condeſcending piety ſtands him in good ſtead, for St. Lazarus reſuming the natural ſhape and ſplendour of a Saint promiſes to him ſucceſs in all his undertakings, and an honourable and peaceful death. There is a curious note on this ſtory, which it would exceed our limits to tranſcribe. But ſuch incidents as theſe are extremely rare throughout the work. Nor do we think that the moſt ſqueamiſh ſcepticiſm will on their account think the leſs honourably of its general character. When we conſider the age in which it was written, the ſlender diffuſion of knowledge, and the eagerneſs with which every opportunity was ſeized for converting the uncommon into the wonderful, by the few who poſſeſſed the advantages of learning, we ſhall rather be ſurpriſed at the chaſteneſs of the narrative, than ſhocked at the introduction of two or three interpolations, indicative of the ſtate of human intellect and knowledge at the time when the Chronicle was written.

This point, however, we muſt leave to be ſettled according to the taſte and judgment of the readers of the work. There will be many who will take it up as an intereſting and uncommon hiſtory, poſſeſſing all the charms of romance. There will be others of a more reflecting and ſpeculative turn, who will reſort to it as a picture of manners. The very firſt incident is of a nature to create great intereſt, and to give an earneſt of the ſubſequent character of the hero. Some little account of his lineage is prefixed to the introduction of him, and we are told that he was born in the year 1026, in the city of Burgos, and in the ſtreet of St. Martin, hard by the palace of the Counts of Caſtille, where Diego Laynez *(his father)* had his dwelling. This Diego Laynez had been inſulted and ſtruck by Count Don Gomez. "He was a man in years, and his ſtrength had paſſed from him, ſo that he could not take vengeance, and he retired to his houſe, to dwell there in ſolitude, and lament over his diſhonour."

The

The rank and power of Don Gomez, however "appeared as nothing to Rodrigo when he thought of the wrong done to his father, the firſt which had ever been offered to the blood of Layn Calvo. He aſked nothing but juſtice of Heaven, and of man he aſked only a fair field; and his father ſeeing of how good heart he was, gave him his ſword and his bleſſing. The ſword had been the ſword of Mudarra in former times, and when Rodrigo held its croſs in his hand, he thought within himſelf that his arm was not weaker than Mudarra's. And he went out and defied the Count and ſlew him, and ſmote off his head and carried it home to his father. The old man was ſitting at table, the food lying before him untaſted, when Rodrigo returned, and pointing to the head which hung from the horſe's collar, dropping blood, he bade him look up, for there was the herb which ſhould reſtore to him his appetite: the tongue, quoth he, which inſulted you, is no longer a tongue, and the hand which wronged you is no longer a hand. And the old man aroſe and embraced his ſon and placed him above him at the table, ſaying, that he who had brought home that head ſhould be the head of the houſe of Layn * Calvo." P. 4.

His next exploit is againſt five Mooriſh kings, who are returning home, after plundering the country about Burgos. Theſe he takes priſoners, but reſtores upon condition of their becoming his vaſſals. At this period Ximena Gomez more captivated by the fame of Rodrigo, than enraged at the death of her father, the Count Don Gomez, came to the King Don Ferrando, and ſolicited him to beſtow the hand of this promiſing champion upon her in marriage. Whether it be that according to the old proverb "love begets love," or out of gallantry to the lady, or loyalty to his king, Rodrigo accedes to the propoſal, and they are married. If it be ſaid that all this is ſtrange, we cannot but admit the ſentence. Nevertheleſs, if we conſider the ſtate of manners, as they are diſplayed in the courſe of the hiſtory, our aſtoniſhment will be much diminiſhed. The military purſuits of the men, always engaged in broils, and expoſed to hardſhips, withdrew them almoſt entirely from female ſociety, and, as they were kept out of its influence, induced them to look upon the weaker ſex, if not with contempt, yet more with the eyes of maſters than of equals. There does not appear, throughout this work, any of that devotion

"* The death of Count Gomez is mentioned by the Chronicles of Garibay, and Mariana, but not the cauſe of the quarrel. This, with the circumſtances which follow it, is given from the firſt four Ballads in Eſcobar's collection."

to

to the fair ſex to which the times of more refined chivalry gave birth. It is not then wonderful that the ties between a father, haughty, perhaps, and tyrannical in his own houſe, and a daughter impriſoned in her chamber, and inſtructed more in the rites of devotion than in the practice of the ſocial virtues, it is not wonderful that theſe ties ſhould not exiſt in their full and natural force, nor that they ſhould be ſuperſeded by the deſire of a helpleſs, perhaps, a vain female, to unite herſelf with a ſoldier, capable of protecting and exalting her.

This marriage ſerves as a ſtimulus to Rodrigo in the purſuit of glory, and having given his wife into his mother's keeping, "forthwith he made a vow in her hands, that he would never accompany with her, neither in the deſert nor in the inhabited place, till he had won five battles in the field." After a courſe of ſucceſs he is knighted with much ceremony and honour, by the King Don Ferrando, in the great moſque of Coimbra. Soon after this he acquires his title of the CID *, being ſo called by the meſſengers of the five Mooriſh kings, his vaſſals, who had ſent him tribute, and thus ſaluted him in the preſence of Ferrando, who ordered that he ſhould thenceforth be called by that appellation. He ſoon renders his ſovereign good ſervice, by the advice he gives to reſiſt the unjuſtifiable demand which the Emperor Henry, encouraged by a threat from the Pope Victor II. makes of tribute from Spain. His counſel and his proweſs prevail, and the demand is given up. And here we have an example of the native freedom of the Spaniards, who in times of blindneſs and bigotry could yet draw a line between the temporal and ſpiritual power of the Pope, and compel him to confine himſelf within the limits of his real character.

The king Ferrando, at his death, divided his kingdoms between his three ſons. To Sancho, the eldeſt, he bequeathed Caſtille; to Alfonſo, he gave Leon; and made Garcia, the youngeſt, king of Galicia; while he endowed his daughters, Urraca and Elvira, with the cities of Zamora and Foro, with their dependencies. From the civil wars conſequent upon this diviſion are to be dated all thoſe exploits to which the Cid owes his celebrity. The brothers ſoon diſagreed, and made an act of violence, committed by Garcia, upon the territory of Donna Urraca, a pretext to colour their diſſentions. Don Sancho and Don Garcia become each in his turn priſoner to the other; but Sancho,

* *Cid* being Mooriſh for LORD.

being

being of the ſame opinion with his popular nameſake of after-times, that "*Catch* is a good dog, but *Holdfaſt* a better," makes moſt advantage of his victory, and "put his brother in better ward than his brother three hours before had put him; for he put him in chains, and ſent him to the ſtrong caſtle of Luna." Sancho, with the Cid on his ſide, may of courſe be ſuppoſed to be ſucceſsful; and his brother Alfonſo falls next before him. Alfonſo has permiſſion to retire to a monaſtery, whence he eſcapes to Alimaymon, the Mooriſh king of Toledo, by whom he is kindly received. The character of this Moor is finely drawn; and there is no perſon on the ſide of the Chriſtians of equal honour and integrity with him. He reſiſts every piece of advice which his courtiers give him that is dangerous to the ſafety of Alfonſo, while his very hoſpitality ſtimulates this latter only to view the land and the city of Toledo with the eyes of cupidity. Sancho is at length killed by treachery, while beſieging Zamora, which he endeavours to wreſt out the hands of his ſiſter Urraca. We have on this occaſion a curious exhibition of the manners of the times. It is reſolved to impeach the whole town of Zamora for the treaſon. The form of the challenge, and the mode of accepting it, which are peculiarly ſolemn and intereſting, are thus detailed.

"Then Don Diego Ordonez went to his lodging and armed himſelf well, and armed his horſe alſo, and mounted and rode toward Zamora. And when he drew nigh unto the town, he covered himſelf with his ſhield, that they might not hurt him from the walls, and began to cry aloud, aſking if Don Arias Gonzalo were there, for he would ſpeak with him. A ſquire who was keeping guard upon the wall, went to Don Arias, and told him that there was a knight well armed calling for him, without the walls, and he ſaid that if it pleaſed Don Arias he would ſhoot at him with a croſs-bow, and ſtrike him, or kill his horſe: but Don Arias forbade him, ſaying, that he ſhould no ways harm him. And Don Arias Gonzalo went with his ſons upon the wall to ſee who called for him, and he ſpake to the knight, ſaying, Friend, what wouldeſt thou? And Don Diego Ordonez anſwered, The Caſtillians have loſt their lord; the traitor Vellido ſlew him, being his vaſſal, and ye of Zamora have received Vellido, and harboured him within your walls. Now therefore I ſay that he is a traitor who hath a traitor with him, if he knoweth and conſenteth unto the treaſon. And for this I impeach the people of Zamora, the great as well as the little, the living and the dead, they who now are, and they who are yet unborn; and I impeach the waters which they drink,

drink, and the garments which they put on; their bread and their wine, and the very ſtones in their walls. If there be any one in Zamora to gainſay what I have ſaid, I will do battle with him, and with God's pleaſure conquer him, ſo that the infamy ſhall remain upon you. Don Arias Gonzalo replied, If I were what thou ſayeſt I am, it had been better for me never to have been born; but in what thou ſayeſt thou lieſt. In that which the great do the little have no fault, nor the dead for the deeds of the living, which they never ſee nor hear: but ſetting aſide theſe and the things which have no underſtanding, as to the reſt I ſay that thou lieſt, and I will do battle with thee upon this quarrel, or give thee one in my ſtead. But know that you have been ill adviſed in making this impeachment, for the manner is, that whoſoever impeacheth a council, muſt do battle with five, one after another; and if he conquer the five, he ſhall be held a true man; but if either of the five conquer him, the council is held acquitted and he a liar. When Don Diego heard this it troubled him; howbeit he diſſembled this right well, and ſaid unto Don Arias Gonzalo, I will bring twelve Caſtillians, and do you bring twelve men of Zamora, and they ſhall ſwear upon the Holy Goſpel to judge juſtly between us, and if they find that I am bound to do battle with five, I will perform it. And Don Arias made anſwer, that he ſaid well, and it ſhould be ſo. And truce was made for three times nine days, till this ſhould have been determined, and the combat fought." P. 75.

It ſo happens, from one of thoſe accidents which were not unuſual to this mode of determining points in diſpute, that the judges of the field could not decide whether, after the third duel, (for the whole five were not fought) "they of Zamora were overcome or not." No infamy, however, remained upon the city: and the chronicler gravely concludes with the following remark on the conduct of Don Arias Gonzalo:—that

"Better had it been if he had given up Vellido to the Caſtillians, that he might have died the death of a traitor; he would not then have loſt theſe three ſons, who died like good men in their duty."

By the death of Sancho, the captive Alfonſo becomes the lawful king. The mode of ſuppreſſing and preventing public rumours, was rather more ſummary, though not more efficacious, in thoſe days, than in ours. Leſt Alimaymon ſhould learn how great a prize he poſſeſſed in the perſon of Alfonſo Don Peranſures: "a man of great underſtanding" and loyalty to his king Alfonſo, cuts off the heads of ſuch couriers

couriers as were poſting to the court of Toledo with the tidings of Sancho's murder. Alimaymon, however, has his ſuſpicions; but generouſly ſuffers Alfonſo to depart under the bond of an oath of friendſhip to him and his ſons. Accordingly, when the king arrives at Zamora, he receives the homage of all his ſubjects except the Cid, in whoſe mind he did not ſtand acquitted of conniving at the murder of Sancho; he therefore is obliged to ſubmit to the expurgatory ceremony of an oath, which the Cid adminiſters to him three times in preſence of all the people. The atteſtation is accepted as evidence of innocence; but, as may be well ſuppoſed, "from that day forward there was no love towards my Cid in the heart of the king," who, as it very naturally followed in the courſe of time, took occaſion *to let him know his mind.* The Cid, notwithſtanding his ſervices and his fidelity (for faithful he always was to the king for the time being) was baniſhed from the lands of Alfonſo. The mode in which this ſentence is executed, and all the circumſtances connected with it, are told in the moſt natural and intereſting manner. Nor does it a little conduce to the exaltation of the character of Ruydiez, that two uſurious Jews are willing to lend him ſix hundred marks upon the credit of two weighty trunks, which they bind themſelves, by oath, not to look into before the end of a year. Our modern Iſraelites might call this weakneſs, or at leaſt an unuſual way of doing buſineſs. Rachel and Vidas, the brokers to the Cid, either from confidence in his honour, or believing him to be a *good man*, accept the pledges, ignorant that they are filled only with ſand. What the rate of intereſt demanded by Jews might then be, we are not informed; but we learn further on, that he promiſed to reimburſe the Abbot Don Siſebuto by four hundred per cent. for what he might expend in the ſupport of Donna Ximena and her daughters.

Among the exploits of the Cid during his baniſhment, his conduct at Alcocer makes a ſplendid figure. His battles indeed are throughout deſcribed with extraordinary ſpirit, and with a variety that much relieves the tedioufneſs of ſuch ſubjects.

It would far exceed our limits were we to follow the Cid through all his adventures: we cannot enter into the intricacies of the Mooriſh politics, though they are connected with the hiſtory; nor can we tell how king Alfonſo baniſhed the Cid a ſecond time; nor how the Cid took the propereſt method in the world to bring king Alfonſo to his

ſenſes upon the matter; nor how Abeniaf, the Moor, put the Mooriſh king of Valencia, Yahia, to death; nor how Abeniaf was greatly puffed up; but we recommend to the reader's notice the ſiege of Valencia, for accurate and vivid deſcription. There are ſome circumſtances in this deſcription which are calculated to eſtabliſh the authenticity of the Chronicle; for inſtance, the minuteneſs of the detail, and the abſence of all endeavour to impoſe upon the reader, by drawing the character of the Cid after the imaginary heroes of romance. The Author tells us fairly what he was, a brave warrior, a crafty politician; he condeſcends to flatter the aſſaſſin Abeniaf in the hopes of partaking of the plunder of king Yahia's treaſures; and when he finds that the traitor has come to the conference empty-handed, he talks to him of terms with the cunning, and in the ſpirit, of a diplomatiſt. Nor does the author of the Chronicle at all palliate the Cid's breach of his word after he has entered the city; where, in anſwer to the complaint of the Moors,

"He began to make ſimilitudes, and offer reaſons which were not like thoſe which he had ſpoken the firſt day; for he ſaid to them, I aſk of ye, whether it is well that I ſhould be left without men? for if I were without them, I ſhould be like unto one who hath loſt his right arm, or to a bird that hath no wings, or to one who ſhould do battle, and hath neither ſpear nor ſword. The firſt thing which I have to look to is to the well-being of my people, that they may live in wealth and honour, ſo that they may be able to ſerve me, and defend my honour: for ſince it has pleaſed God to give me the city of Valencia, I will not that there be any other lord here than me. Therefore I ſay unto you, and command you, if you would be well with me, and would that I ſhould ſhow favour unto you, that ye ſee how to deliver that traitor Abeniaf into my hands. Ye all know the great treaſon which he committed upon king Yahia, his lord and yours, how he ſlew him, and the miſery which he brought upon you in the ſiege; and ſince it is not fitting that a traitor who hath ſlain his lord ſhould live among you, and that his treaſon ſhould be confounded with your loyalty, ſee to the obeyment of my command." P. 209.

But we muſt not paſs over the manner in which a perſon is introduced, who acts a ſplendid, if not an important part, in the hiſtory. His appearance is at once a proof of the all noble Campeador's * attachment to military virtues, and his

* *Campeador* is the perſon who chooſes the places for encampment. Pag. 37.

devotion

devotion to religion, whoſe cauſe muſt have been greatly benefited by the converſion of his city of Valencia, formerly polluted by Mohammedan rites, into a biſhopric, under the care of Don Hieronymo. Our readers can have the information in no language ſo good as that of the Chronicle.

"At this time there came a crowned one from the parts of the eaſt, that is to ſay, one who was ſhaven and ſhorn; his name was the Biſhop Don Hieronymo, a full learned man and a wiſe, and one who was mighty both on horſeback and a-foot: and he came enquiring for the Cid, wiſhing that he might ſee himſelf with the Moors in the field; for if he could once have his fill of ſmiting and ſlaying them, Chriſtians ſhould never lament him. And when the Cid knew this it pleaſed him in his heart, and he took horſe and went to viſit him, and rejoiced greatly that he was come; and he reſolved to make Valencia a biſhopric, and give it to this good chriſtian. And they took counſel, and it was that on the morrow the biſhop and his clergy ſhould turn the moſques into churches, wherein they might ſing maſſes, and ſacrifice the body of Jeſus Chriſt. And rents were appointed for the table of the biſhop and for his canons, and for all the clergy in the city of Valencia. And nine pariſh churches were made. And the greateſt was called St. Pedro's, and another was called St. Mary of the Virtues. This was near the Alcazar, and there the Cid went oftenеſt to hear ſervice. After this manner the Cid ordered his city that it ſhould be a biſhopric, for the honour of the Catholic faith. God! how joyful was all Chriſtendom that there was a lord biſhop in the land of Valencia!" P. 217.

(To be concluded in our next.)

ART. V. *Memoir of the Reign of James II. by John Lord Viſcount Lonſdale.* 4to. 92 pages. 1808.

WE conſider the Public as highly indebted to the Noble Editor, for this intereſting and important addition to the hiſtorical documents of our country. It has effectually illuſtrated ſome points, which were before ambiguous; and with reſpect to the rebellion of Monmouth, in particular, has clearly demonſtrated ſome facts which were before involved in obſcurity. The authority too is unqueſtionable; it comes from the confidential ſervant of William III. ſelected as well for his ability as his known integrity; from an individual, preſent, as it were, to all which he relates, beyond the reach of ſuſpicion, and diſtinguiſhed by his incorruptible manners.

The cauſe of the immediate publication of this Memoir we have underſtood to be this. When Mr. Fox was known to be engaged in the compoſition of his hiſtory, this manuſcript which had been ſacredly preſerved in the noble family of Lonſdale, was, with the ingenuous liberality of a Britiſh nobleman, offered to his uſe. Mr. Fox, however, declined availing himſelf of this advantage, till he ſhould have made further progreſs in his undertaking. He left his hiſtory in the form in which we have ſince received it, and it was conceived that the printing of this memoir would be a very acceptable gift to the noble Editor's more particular friends, whoſe curioſity muſt naturally have been excited. We, for our parts, do not regret that it did not paſs into Mr. Fox's hands. We ſhould then, perhaps, have been debarred the gratification of peruſing one of the neateſt biographical ſketches that have ever fallen in our way.

Prefixed to the Memoir is the life and character of John Lord Viſcount Lonſdale, the author of the Memoir, and Lord Privy Seal to William III. From this we learn, that he was originally Sir John Lowther, Bart. and the thirty-firſt knight of his family, in almoſt a direct line. He was alſo intimately connected with all thoſe illuſtrious characters by whoſe exertions the Revolution was accompliſhed.

His firſt appearance as a public character was in 1675, when he was elected knight for the county of Weſtmoreland, which place he continued to repreſent as long as he continued a commoner. In this ſituation he pertinaciouſly, and from principle, oppoſed the deſigns of the Duke of York, who had given unequivocal marks of his averſion to the eſtabliſhed religion of his country. The plan for excluding him commenced in 1668, was revived in 1673, but did not finally take place till 1679, when it paſſed the Houſe by a majority of 207 to 128. The Lords rejected the Bill by a majority of about 30.

When James II. aſcended the throne, Sir John Lowther was at firſt inclined to confide in the King's promiſes to preſerve the Government in Church and State, as by law eſtabliſhed; but when he ſaw that theſe promiſes were almoſt immediately broken, when he perceived that the Sovereign openly and boldly acknowledged his violation of the laws, he diſcarded all hopes, and joined himſelf to thoſe great and good men who ſolicited the aſſiſtance of William. He ſecured the City of Carliſle, and induced the two counties of Weſtmoreland and Cumberland to declare for the Prince of Orange.

On

On the acceſſion of King William, he was made a Privy Counſellor, and Vice-Chamberlain to the Houſehold.

In 1689 he was appointed Lord Lieutenant of Weſtmoreland and Cumberland. In 1690, Firſt Commiſſioner of the Navy. After this period his health declined, and he retired to his ſeat at Lowther, which he adorned with paintings of the greateſt artiſts, and amuſed himſelf with improving the general aſpect of the country. We have here a moſt intereſting detail of his private life, character, and manners, honourable to the individual to whom it relates, and no leſs honourable to the writer.

In 1696 he was advanced to the Peerage, by the ſtyle of Viſcount Lonſdale and Baron Lowther. In 1699 he was made Privy Seal, and when from ill health he was compelled to retire from buſineſs, the king would not permit him to reſign, but ordered him to take the ſeal with him into the country. The following letter is preſerved and printed, with the fac ſimile:

"*Hampton-Court, ce 23e de May*, 1700.

"J'ay eſte extremement marri d'apprendre par la lettre que vous avez eſcrit au Secre'. Vernon que vous avez trouve ſi peu de ſoulagement en voſtre ſante au bains que vous eſtes oblige de ſonger d'aller chez vous en eſperance d'y trouver plus de ſoulagement, ce que je vous ſouhaite de tout mon cœur, et ſuis tres content que vous y alliez quoy que j'aurois extremement ſouhaite de vous avoir aupres de moy en cette conjuncture ou j'ay plus beſoin que jamais des perſonnes en qui je me fie autant qu'a vous, Et pour qui j'ay autant d'eſtime. J'eſpere que le bon Dieu vous rendra bientoſt voſtre ſante Et que vous reviendrez le plus toſt qu'il vous ſera poſſible, Cependant vous pourez faire avec les prevy ſeaux comme vous avez fait l'anne paſſe quands vous eſtiez abſens, ou de telle autre maniere que vous trouverez convenable, Mais j'eſpere que vous ne ſongez pas a quitter mon ſervice ſur tout a preſent que j'en ay plus beſoin que jamais, Et que je n'y pourez point conſenti, ayent autant d'eſtime et d'amitie que j'ay pour vous, dont je ſeres tres aiſe de vous donner des marques en toutte ſorte d'occaſions.

"Signed,

"*William R.*"

"For the Lord Privy Seal." P. xx.

In 1700 he was appointed, during the King's abſence in Holland, one of the Lords Juſtices to govern the kingdom, but he died in the execution of this honourable office.

Next comes the Memoir, which commences with the death of King Charles, and with ſentiments which breathe

the genuine and unaffected ſpirit of piety and virtue. After declaring his intention of ſetting down public occurrences, the noble author adds,

"I hope to ffind an innocent entertainment in ſo doeing, which is the ultimate pleaſure of this life; ffor without innocence no enjoyments are ſatisfactorie; but a ſting and uneaſineſſe attends them; and is ſo much a part of their conſtitution, that no criminall pleaſure in the world is either perfect or laſting."

Immediately on the King's death, Lord Lonſdale acted the part of a good and loyal ſubject, and attended the proclamation of James at Appleby, Cockermouth, and Penrith. How muſt his noble ſpirit have been ſhocked, on learning, that within leſs than a month after his declaration of protecting the Eſtabliſhed Church, he went publicly to maſs. When Parliament was called, Sir John attended in his place, and heard the King repeat his aſſurances of protection to the Church.

Theſe proteſtations made him ſo popular, that the people not only prevented their ſovereign's expectations, but his wiſhes, in their grants to him. Some, however, were ſagacious enough to foreſee danger, and the firſt alarm was excited by deſtroying the ancient mode of elections in boroughs, and compelling them to accept charters, which veſted the right of election in particular individuals. Among the reſt Sir John Lowther took the matter up in Parliament, but it was evaded by ſome manœuvre of the court, and never again reſumed.

The next effort of the court party was to make words treaſon, under the ſpecious pretence of preſerving the king's perſon. By the activity and acuteneſs of Sir John, and ſome of his friends, certain proviſoes were introduced in the Bill, which ſo mutilated its power, that it came to nothing.

The next matter of moment introduced in the Memoir is the landing of Argyle, in Scotland, and the rebellion of Monmouth, and it is here that we feel ourſelves in a peculiar manner indebted to this hiſtorical document.

It has ever been a matter of controverſy, nor does Mr. Fox at all clear up the perplexity, whether the mean and daſtardly behaviour of Lord Gray, the friend and confidential adviſer of Monmouth, was the reſult of treachery or cowardice. We think that, after peruſing this Memoir, little doubt can remain but that it was the baſeſt treachery. We cannot deny ourſelves the pleaſure of making an extract from this part of the work.

"At

" Att this time Argile landed in Scotland, and in purſuance of an agreement made betwixt them in Holland, the Duke of Monmouth att Lime in Dorcettſhire. Argile came better provided into a countrie ſuppoſed to be more disaffected, himſelf reckoned a man of parts and experience, and yet he did nothing that ever threatned danger. But the Duke of Monmouth, contrarie to all men's expectations, ſpun out the buſineſſe into length, and tho' eſteemed a man no way fformidable either ffor parts or experience, yett with 83 men and 200 guinneas, he brought hings to that paſſe, that the ſucceſſe was much doubted by manie; ffor within a verie few days his armie was increaſed to ſeven or eight thouſand men; nay, ſome ſaid to above ten thouſand. But whether his own ſingle ffollie, or the councill of thoſe that were ſuppoſed to betray him added to it, was the cauſe of his proclaiming himſelf King, was doubtfull. But this was certain, that ſeverall thouſands quitted him within three days after. He had, however, ſo good an armie left, and managed his buſineſſe ſo cautiouſlie that he marched towards Briſtol, and at Kainſham Bridge, a place not ffar from thence, in ſome ſkirmiſhes he was thought not to have the worſt of it. But ffinding Briſtol poſſeſſed by the King's fforces, he returned back again, and entered Bridgewater, whilſt the King's fforces under the command of my Ld Ffeverſham lay encamped upon Sedge Moor, ſome three miles from the town, covered with a ditch. The Duke, in hopes to ſurpriſe them, iſſued out in the night, and was ſo ffar proſperous as to miſſe Coll. Oglethorp, who was gone to the very town of Bridgewater to gain intelligence. And the King's hors being quartered att a little village a quarter of a mile of where my Lord Ffeverſham was alſo, were ſaid not to be in all the readineſſe that was neceſſarie. But however the hors under the conduct of my Lord Gray did ſo little, running away att the verie ffirſt, that there was no great want of the King's hors to oppoſe them. The ffoot, indeed, ffought better, and two ffeild peeces they had did ſome execution. But the hors being gone, the matter was grown deſperate, and herein the Duke of Monmouth loſt much of his reputation ffor courage; ffor inſtead of dieing in the ffeild as was expected, he left his men fighting, and endeavoured to eſcape in companie with my Lord Gray, but was within two days taken among ſome buſhes hid, with a pockett ffull of peas, which he was fforced to gather ffor ffood. He was brought up to London, dined at Chivinch's lodgings, where he ſaw the King, and both there and by letters aſked for pardon. What arguments he had to hope it would be granted, were not certain. Within ffower days he was executed upon Tower Hill, ſuffering ffower if not ffive blows of the axe, of which, tho' he ſeemed ffearfull ffrom my Lord Ruſſell's caſe, who had done ſo before, he died other ways with great conſtancie. My Lord Gray's conduct in all this buſineſſe gave the cenſorious

world leav to ſay that he betrayed him, and that he triumphed in the revenge ffor private injuries received in his ffamilie: for beſides the ffailure of the hors under his conduct, he, after their being taken, ſeemed rather pleaſed than ffearfull; his talk was of hounds and hunting, and when the Duke att Mr. Chivinch's complained of a cold he had gott, he in a ſcoff told him his uncle had a cure to be applied in a ffew days. This conduct, added to his fformer eſcape out of the hands of a meſſenger in a hackney coach, made the world almoſt aſſured of what they ſuſpected; and I have been informed that one Major Holmes diſcerned the thing ſo plainlie, that he told the Duke three days before the battle att Sedgemore, that my Lord Gray was certainlie either a coward or a knave; that, if he would give him leav, he would ſecure him, without which he deſpaired of ſucceſſe. The Duke made anſwer that t'was then too late. The courage of this Major was remarkable: he had his arm broke in the battle, was brought up to London, had his life offered him by the king, if he would promiſe to live quietlie, and endeavour no diſturbance. His anſwer was, that his principles had ever been republicarian, as thinking that fform of government beſt for this nation; that he was ſtill of that mind; that he was now an old man, and his life as little worth aſking as t'was worth his Majeſtie's giveing; and t'was indifferent to him whether his Majeſtie pardoned him or not. He was therefore ſent into the countrie and hanged, whilſt my Lord Gray had his pardon, and became an evidence againſt ſeverall. Beſides thoſe that were killed in the ffeild there were about ſeven hundred ſentenced to death and executed, inſomuch that all the high ways of that countrie were no longer to be travailed, whilſt the horrour of ſo many quarters of men and the offenſive ſtench of them laſted, of which Dr. Ken, the Biſhop of that dioceſſe, writ a moſt patheticall letter to his Majeſtie,—Sr George Geoffrey, then Cheif Juſtice and now Lord Chancellor, being the principall Judge ſent into that countrie to trie them." P. 9.

This rebellion gave a pretence for raiſing an army of eleven or twelve thouſand men, which every ſummer were encamped on Hounſlow Heath, "to the aſtoniſhment of the people of England, who had not ſo much as in hiſtorie heard of anie ſuch thing in time of peace." To make bad worſe, the army was filled with Popiſh officers, upon which the Parliament remonſtrated. The king was offended and diſſolved them. The infatuation of James progreſſively increaſed. Roman Catholics were put into all offices. Three queſtions were propoſed as teſts to repreſentatives in Parliament, which, with the manly anſwers of Sir John Lowther, we ſubjoin.

"1. Whether

" 1. Whether, if you be choſen a member of parliament ffor this countie or anie burrough thereof, will you be ffor taking away the penall laws and teſt?

" 2. Whether will you give your vote and intereſt ffor ſuch as will be ffor taking away the penal laws and teſt?

" 3. Whether will you ſupport the King's declaration by liveing peaceablie with men of all perſwaſions, as a good Chriſtian ought to doe?

" Theſe queſtions were brought into this countrie by my Ld Preſton, Lord Lieutenant for theſe two counties. And the gentlemen were ſummoned to meet him at Penreth. A day or two before the time appointed, Sr Daniell Ffleming came hither, and deſired to know my opinion about an anſwer to them. I ſhowed him my thoughts, wch he was pleaſed to approve, and my anſwer was ſo univerſallie liked, that, excepting by two or three att moſt, it was given verbatim by all the gentlemen that did not complie with the queſtions, wch were about 17 or 18. It was to this effect:

" 1. If I be choſen a member of parliam^t^ ffor this countie or any burrough thereof, I think myſelf obliged to refer my opinion concerning the taking away the penall laws and teſts to the reaſons that ſhall ariſe from the debate of the hous.

" 2. If I give my vote to anie to ſerv in parliament, it ſhall be to ſuch honeſt and loyall gentlemen as I think wil ffaithfullie ſerv the King and the eſtabliſhed government.

" 3. I will live peaceablie with men of all perſwaſions, as a good Chriſtian ought to doe." P. 16.

Next ſucceeded the eccleſiaſtical commiſſion, and the contemptible and offenſive proceeding at Magdalen College, Oxford. Theſe are ſufficiently known. The public entrance of the Pope's Nuncio was the next cauſe of offence, and the progreſs of the king into the Weſt and elſewhere, where he took care to let the people know his deſign to call a Parliament, in order to have the penal laws and teſts removed. The impriſonment and trial of the Biſhops is the next ſubject detailed in the Memoir, with ſome anecdotes, and in particular that of the Duke of Devonſhire and Colonel Culpeper, p. 33, new at leaſt to us. This brings us to September 1688.

The Memoir at this period gives a very intereſting detail of the general condition and circumſtances of the other powers of Europe. Firſt, deſcribing the diſaſtrous events which befel the emperor, the oppreſſion of the Proteſtants in France, by the revocation of the edict of Nantz, and the horrible and bloody war which was carried on, with the view of exterminating all of that perſuaſion. What was the conſequence? the trade of France was ruined, and the proſpect of tranquil-

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lity to its ſovereign more precarious than ever. The deſcription of this tyrannical act of the king of France is given in the Memoir with peculiar force and animation. At this juncture James appears to have been conſcious of his folly and his danger, for he reſtored the City's Charter, revoked his proceedings againſt the Biſhop of London, and Magdalen College, to the great offence of thoſe who had taken part with the meaſures of the Court.

The Memoir next proceeds to deſcribe the efforts of the King to put himſelf in a ſituation of defence. Endeavours were made to raiſe troops, the Biſhops were invited to give their advice how "to amend and ſet to right what the Counceils he had taken had diſordered." The Corporations in different parts of England, which had been deprived of their ancient privileges, had them reſtored. The Lords Spiritual and Temporal were ſummoned to hear from the King the aſſurance that the Prince of Wales was his real ſon, and not a ſuppoſititious child. The people, nevertheleſs, began to demonſtrate great unquietneſs, and proceeded to deſtroy ſome Popiſh chapels. Then follow ſome obſervations of the writer, upon the terrible earthquakes, which at that period had taken place at Lima, in Italy, and other places. We now come to the Revolution, which fact muſt be related by the author himſelf.

"Att laſt, after the almoſt ffruſtrated expectations of the Proteſtants, and the apprehenſions of the court as it were removed by the aſſurance, that the Prince of Orange, after having ſett ſail from the Briel, was beaten back by ſtorms, wherein he had loſt two men of war, near a thouſand hors, beſides other great damage ſuſtained; his ffleet, refitted and numerous, was diſcovered under ffull ſail the 3d of November, ffrom Dover; and the day ffollowing came into Torbay, the day of the Prince's birth, the day of his marriage, and the day that begun the greateſt and moſt extraordinarie revolution that hath been ſeen in anie age. The next day, which was alſo the anniverſarie ffor the happie diſcoverie of the gun-powder treaſon plott, he landed his armie, conſiſting, according to the printed liſt, of 3660 hors, and of 10692 ffoot, and were tranſported in 560 ſhipps accommodated ffor that purpoſe, and convoyed by 65 men of war and 10 ffire-ſhipps.

"Before I proceed in this relation, I cannot ffforbear remarking, how wonderfullie this thing ſucceeded in oppoſition to ſo many viſible and apparent accidents, anie one whereof had they happened, the whole deſign muſt moſt certainly have miſcarried.

"Every body knew how much the king of Ffrance was concerned in the preſervation and ſupport of our King, he being the onely

anely allie in all the world he could depend upon, and whoſe intereſts were intirelie united to his. How ſenſible he was of this was plain by the warm memorialls of the Count D'Avaux his embaſſador, in Holland, who own'd the ſtrictneſſe of the alliance in ſuch terms, as gave a ſuſpicion here in England of danger, equall to anie one thing that had been done. Every bodie knew with how great wiſdome that king had governed his kingdome for many years; and yett in this affair, one wiſer than he, infatuated his councills, and made him putt himſelf out of a poſſibilitie of preventing what he would have hindered, no doubt, with the hazzard of his crown; ffor if inſtead of his carrieing his arms into the palatinate and towards Cologn, as he did, he had ſent but ten thouſand men towards Fflanders, he had utterlie rendered uſeleſſe all the preparations; ffor the ſtates would never to be ſure have hazzarded their own ſecuritie by ſending away their troops.

" Or had he, who never uſed to be ſparing of his treaſure where it was neceſſarie, att this time laid out 100,000l. amongſt the principall leading men of Amſterdam, he might eaſilie have obſtructed the whole deſign; ffor without the concurrence of that whole cittie, it could never have been effected.

" But after all, had not my L.d Dartmouth taken up his ſtation in a place, where, as the wind ſtood, it was impoſſible ffor him to ſtir, till the Prince's ffleet were gone ſo ffar, that he could not overtake them, there is no queſtion but he would have deſtroyed a great many of them, if not the whole ffleet; he having 43 men of war, beſides ffireſhips, of the beſt ſhipps we had, and perfectlie well manned and equipped: whereas the Dutch ſhipps were crazie and old ſhipps, and much inferior to them in ſtrength.

" To theſe eſcaped dangers, that of the ſeaſon and ill weather uſuall in that month, was not inconſiderable: and laſtlie, to attempt the conqueſt of a nation, att that time of the year, was a thing almoſt unheard of.

" But when he was landed, 'tis eaſie to apprehend what was like to followe.

" The clergie were diſſatisfied, and thought themſelves ruined, ffrom the inſtances off the biſhops off the eccleſiaſticall commiſſion, and the caſe of Magdelene colledge.—The juſtices off peace, lord lievtenants, deputie lievtenants, officers off the revenue, and off the ſtate, were all diſplaced, that had not in fformal terms complied with what was deſired, and ſoe were in deſpair.—The corporations were no leſſe diſſatisfied, by having their charters taken ffrom them, and ſuffering under ſtrange and ſevere regulations.—The poor were inraged, by the ſevere exaction of the chimney upon the paupers, directlie contrarie to the intention and practice of that lawe.—The ſoldiers were jealous and angrie, att the ffavour and partialitie ſhowed to Papiſts and Iriſhmen,

as appeared in the caſe of Coll. Beaumont, Pack, and others; ſoe that there ſeemed to be an induſtrie exerciſed by the King's councill, to diſoblige all ſorts and ranks of men in the kingdome; which was the deeplier reſented, becaus the nation had never made ſuch zealous efforts to oblige anie prince as this, att the beginning of his reign.

"They had ſettled with great ſpeed a revenue off 2,100,000l. a year, and more in theſe perticulars. The cuſtomes were above 600,000l. the exciſe 600,000l. the chimney-money, 230,000l. as raiſed at laſt, the poſt office 55,000l. the ſmall branches as ffirſt ffruits, ffe ffarms, alienation office, &c. 30,000l. and the dutie on tobacco and ſugars 50,000l. They overlooked the taking the cuſtomes without authoritie of lawe. They gave upon the tobacco and ſugars threepence, when Sr Dudley North, the commiſſioner off the cuſtomes, and manager ffor the King in the hous of commons, aſked but three halfpence. They would propoſe no new laws to be made ffor the ſecuritie off religion, thoe the King had openlie declared himſelf off the church of Rome, becauſe they would ſhowe him that they relied upon his word. They broke all the fforms off parliament to diſpatch the ſupplies demanded; ffor in the ſame day the motion was made for a ſupplie, the hous conſidered the motion, voted the ſumme in the committee, reported that vote, and agreed to it, and ordered a bill to be brought in, which ſteps have always required each a diſtinct day; and verie often thoe in times of war, conſiderable intervalls of time betwixt each off them; and they paſt a bill of attainder againſt the D. off Monmouth, (without examining witneſſes,) in one day." P. 60.

The mental qualities by which this intereſting Memoir is diſtinguiſhed, are great ſagacity of diſcernment, unſhaken principles of patriotiſm, and a noble and generous integrity. It is a curious and valuable morſel of hiſtory, and great thanks are due to the noble Lord who has thus kindly communicated it to the public.

ART. VI. *The Life of the Apoſtle Paul, as related in Scripture, but in which his Epiſtles are inſerted, in that Part of the Hiſtory to which they are ſuppoſed reſpectively to belong; with ſelect Notes, critical, explanatory, and relating to Perſons and Places; and a Map of the Countries through which the Apoſtle travelled. By Joſeph Gurney Bevan.* 8vo. 428 pp. W. Phillips. 1807.

AFTER giving an account of the Society of Quakers, or Friends, we introduce this Life of St. Paul, written by a very

very reſpectable member of that Body. It appears to us to have been ſuggeſted by the peruſal of Paley's admirable *Horæ Paulinæ*. The plan of intermixing the Epiſtles with the Hiſtory falls in exactly with his ideas, which it tends to call to mind, if not to illuſtrate; and proper care is taken to refer the reader to his proofs, in ſeveral of the very judicious notes which are ſubjoined.

There is but little of original compoſition attempted in the Life, the narrative being ſtudiouſly taken from Scripture, and uſually related in the words of the "Acts of the Apoſtles:" having only ſuch additional matter as is neceſſary to introduce or connect the ſeveral parts. Attention has been paid, however, to the taſk of ſelecting from different parts of the New-Teſtament ſuch paſſages as belong to the regular chain of the hiſtory.

"I particularly wiſh," ſays the author, "that my little compilation may prove pleaſant and uſeful to the young people connected with me in religious profeſſion. I have not many warmer wiſhes, than that they may grow up in it, in a way that will evince them to be Chriſtians indeed." P. ix.

We ſay with pleaſure, that the benefit is by no means excluſively prepared for young perſons of that deſcription: thoſe of every other claſs of Chriſtians may equally profit by it, without danger of finding any thing introduced, which can give the ſmalleſt bias towards any principle that is not truly and generally Chriſtian.

The manner in which the narrative is compiled and connected by Mr. Bevan may be ſeen in the part which immediately follows the converſion of St. Paul *, which is given partly in his own words, as ſpoken before Agrippa, and partly from the previous account of St. Luke, in the ninth Chapter of the Acts.

"Such was the miraculous and unparalleled manner of the converſion of Saul; and it may be uſefnl to add, that, upon the beſt conjecture that can be made, by comparing the ſcattered hints that have been thrown out on this ſubject, he was, at the period of becoming a diſciple, about thirty-four years of age. This is a time of life when the fervour of youth is paſt, and men

* It may be obſerved, that Mr. Bevan carefully avoids applying the term Saint to Paul, or any other Apoſtle; this is a peculiarity of his ſect, but it is a harmleſs one. It was explained in ART. 2. ſupra

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are generally in the vigour of their faculties; and therefore beſt qualified to eſtimate the motives which they ſuffer to determine their conduct. This period of life indeed ſeems marked out to Chriſtians with this diſtinguiſhed circumſtance, that at about the ſame age, a greater than Paul laid down his life, for the ſalvation of men.

Gal. i. 17. "It appears that one of the firſt journeys of our apoſtle was into Arabia, though it is difficult to aſcertain the preciſe time. It is however clear that it was before he viſited Jeruſalem in the character of a diſciple. From Arabia, he returned to Damaſcus. It is alſo difficult to know whether a peril which he incurred in Damaſcus, and his eſcape from the danger, happened before or after his Arabian journey. It is thus related by his hiſtorian Luke, and by himſelf; whoſe accounts are blended, to embrace every particular.

Acts ix. 23, 24, 25, compared with 2 Cor. xi. 32, 33. "And after that many days were fulfilled, the Jews took counſel to kill him: but their lying in wait was known of Saul. And they watched the gates day and night to kill him. And the governor under Aretas the king kept the city with a garriſon, deſirous to apprehend him; but the diſciples took him by night, and let him down through a window, by the wall, in a baſket,—and he eſcaped."

"It may be proper to remark that Damaſcus at this time was governed by an arabian prince. About eighty-four years before the Chriſtian æra, Antiochus Dionyſius, king of Damaſcus, had invaded Arabia Petræa, a country lying ſouth of Paleſtine, and then alſo under the dominion of a king named Aretas; which

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"Acts ix. 23. *And after many days were fulfilled.*] The ſeries of the hiſtory, ſays Whitby, ſeems to be this: 1ſt. That St. Paul, after his converſion, inſtantly preaches in the ſynagogues of Damaſcus, ver. 20. 2. That going thence into Arabia, between two and three years after, he returns to Damaſcus, Gal. i. 17; and of this journey, Luke, being not with him, gives no account. 3. On his return, being increaſed in ſtrength and wiſdom, he continues many days in Damaſcus, proving that Jeſus was the Chriſt. 4. That after three years, eſcaping from Damaſcus, he comes to Jeruſalem, and is by Barnabas brought to the apoſtles Peter and James, and continues there fifteen days, Gal. i. 18, 19. 5. That there Chriſt appears to him in a viſion, commanding him to depart out of Jeruſalem; and he accordingly goes thence to Cæſarea and to Tarſus, Acts ix. 30. Gal. i. 21."

was probably, like Pharaoh, Ptolemy, and Cæſar, an aſſumed name. Antiochus was ſlain in Arabia, and a neighbouring prince ſet up his pretenſions to the crown of Damaſcus. But the people of Damaſcus rejected them; and choſe Aretas for their king. The tranſaction recorded in the Galatians, happened about one hundred and twenty years after this aſſumption of the crown by the Arabian. Arabia, at the time of Paul's viſit, contained probably a number of Chriſtians: for among the ſtrangers who were witneſſes of the gifts of tongues, at the ever memorable Pentecoſt, were Arabians, Acts ii. 11. Commentators, not being able to find from any hiſtory, what Paul was employed in during his reſidence in Arabia, have ſuppoſed that the time was paſſed in ſtudy, and in learning more fully of the Arabian believers, the goſpel-doctrines. But if it be neceſſary always to ſupply the want of certainty by conjecture, it ſeems more probable that his buſineſs was not ſo much to learn, as to teach Chriſt: for it is related almoſt in the ſame breath with his converſion, that ſtraightway he had preached Chriſt in the ſynagogues of Damaſcus.

"His firſt viſit to Jeruſalem, after his converſion, was a ſhort one, for the purpoſe of ſeeing Peter, with whom he ſtaid two weeks; but he did not at that time ſee any other of the apoſtles except James. It is probably another, and a ſubſequent journey that is deſcribed by Luke in the following words." Gal. i. 18, 19.

The narrative from Acts ix. 26—30. is then inſerted. It will be obſerved that the information thrown in by the compiler is ſound and uſeful, and his remarks judicious; as for example that concerning the teaching of Chriſtianity by St. Paul, rather than learning it, in Arabia. The Apoſtle was taught from much higher authority than human ſtudy, and was ſent out from the time of his converſion, to inſtruct others. It is evident, from various parts of his writings, that he was ſhown by divine viſion, what the other Apoſtles had ſeen in the original events. Thus, in his account of the inſtitution of the Sacrament, he does not ſay, I have heard from the Apoſtles who were preſent, but "I have *received of the Lord*, that which alſo I delivered unto you." 1 Cor. xi. 23.—The firſt Epiſtles introduced in the Life, is that to the Galatians, and the next the two to the Theſſalonians, which are inſerted in the midſt of the hiſtory of St. Paul's tranſactions at Corinth, after Acts xviii. 17, for the following reaſons.

"It

"It is generally allowed by learned men that the two epiſtles to the Theſſalonians were written during the time the apoſtle reſided at Corinth. His reſidence at Theſſalonica had been ſhort *; as had alſo been his ſtay at Berea and Athens. In reflecting therefore at Corinth on the ſtate of his converts in Theſſalonica; who had been, while he was at Athens, ſo much the objects of his ſolicitude, that he ſent Timothy back to viſit them; it is natural to ſuppoſe that he might find himſelf engaged in mind to viſit them alſo by letters. Here therefore may be read with perſpicuity and advantage the two epiſtles to the Theſſalonians; which are generally ſuppoſed to have been ſent at no great diſtance of time from each other. It has been obſerved (note on Acts xvii. 1.) that Theſſalonica was a great city of Macedonia, eſteemed the capital of the country. It was a ſea-port, and the reſidence of the Roman proconſul. It ſtill exiſts under the name of Salonichi."

In general Mr. Bevan adopts exactly the authorized Engliſh Verſion, but in a few places he propoſes in his notes a ſlight change. Thus in 1 Cor. xiii. he inſerts in the margin a tranſlation of the whole chapter, in which he places the word *love*, in every inſtance, inſtead of *charity*; and he tells us, on the authority of Crutwell, that there are at leaſt ſeven Engliſh Verſions in which it ſo ſtands.

The thing chiefly to be wiſhed in this compilation, beyond thoſe which are done, is, that the author had accompanied the whole narrative with ſome account of the time, which the tranſactions may be ſuppoſed to have occupied, or with a marginal Chronology; ſo far as it could have been made out. For want of this aſſiſtance the reader will be at a loſs to know at what period of time any event happened, or even what ſpace is occupied by the whole.

The plan, if this addition only were made to it is excellent, and even as it is the whole may be read and ſtudied with very great advantage, particularly by thoſe who have not many commentators within their reach: Mr. Bevan having, with conſiderable judgment, ſelected from a great number whatever is moſt inſtructive; and having clothed what he has thus compiled in ſuch plain and eaſy language, as to render it intelligible to every reader.

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* "*His reſidence at Theſſalonica had been ſhort.*] Macknight however ſuppoſes it to have been conſiderable; becauſe Paul was there long enough to have received twice a ſupply from Philippi. See Phil. iv. 16. But two gratuities might have been ſent in no very long time from a city of the ſame province to its capital."

ART.

ART. VII. *Cælebs in Search of a Wife. Comprehending Obſervations on domeſtic Habits and Manners, Religion and Morals.* 2 Vols. Crown 8vo. 838 pp. 12s. Cadell and Davies. 1809.

THAT this is a valuable and intereſting work may be inferred from its having reached a fourth edition in the ſhort ſpace of three months. So quick a ſale is not indeed in every caſe a proof of merit; for there is, we are ſorry to ſay, a large part of the public which eagerly reads whatever is calculated to flatter its vices or encourage its prejudices; but encouragement to prejudice or vice no one could find here, nor could look for in any thing from the pen of the author of Cælebs *. That a work, by ſuch an author, ſhould have been ſo rapidly bought up is therefore a pleaſing proof that domeſtic happineſs, private virtue, genuine religion, and public ſpirit, in the beſt ſenſe of the phraſe, are ſtill duly valued among us; notwithſtanding the diſſipation and vice, and ſchiſms and factions, which are too prevalent among all ranks in ſociety.

The object of the work is to exhibit the diſpoſitions, manners, intellectual attainments, moral and religious principles, which are abſolutely neceſſary to enſure domeſtic happineſs, not in the *higheſt* and *moſt opulent* circles, in which domeſtic happineſs is now hardly to be looked for—but among country gentlemen of independent fortune, and ſuch as, though they may live in town, have not their time wholly occupied either by the cares of buſineſs or the affairs of ſtate. The author, probably imagining, or perhaps knowing from experience, that thoſe who ſtand moſt in need of inſtruction on this moſt momentous ſubject would not have patience to read didactic eſſays, has contrived to deliver her ſentiments in the form of a tale, to which ſhe has given a title calculated to attract the attention of the readers of novels. This honeſt, or, as Johnſon would have called it †, holy artifice, was extremely judicious; for even the follies of faſhionable education are not greater enemies to conjugal happineſs than the ſentiments which, in early life, are imbibed from novels.

* Univerſally believed to be Mrs. Hannah More.

† See his Letter to the Rev. Charles Lawrence, St. John's College, Cambridge.

The hero, who is made to tell his own ſtory, introduces it to the reader's notice with ſome reflections on the domeſtic character of Milton's Eve in her ſtate of innocence. Theſe, though very juſt and very pleaſing, muſt be conſidered rather as playful than argumentative; for ſuch as feel no inclination to imitate this character of Eve, may obſerve with truth that the circumſtances of our general mother were very different from thoſe of her Engliſh daughters; that whatever *they may* have, eſpecially when living in the country, *ſhe could* have *no reaſon* for "meeting her huſband with ungracious looks when he brought home a gueſt unexpectedly to dinner." The account, however, which Cœlebs gives of his own early habits, and of the principles of his parents, are more to the purpoſe; and his mother's opinion of the qualities of a wife fit for her ſon are ſuch that no apology will be deemed neceſſary for quoting them at full length.

"I am ſo firmly perſuaded, Charles, would ſhe kindly ſay, of the juſtneſs of your taſte, and the rectitude of your principles, that I am not much afraid of your being miſled by the captivating exterior of any woman who is greatly deficient either in ſenſe or conduct; but remember, my ſon, that there are many women againſt whoſe characters there lies nothing very objectionable, who are yet little calculated to taſte, or to communicate, rational happineſs. Do not indulge romantic ideas of ſuper-human excellence. Remember that the faireſt creature is a fallen creature. Yet let not your ſtandard be low. If it be abſurd to expect perfection, it is not unreaſonable to expect *conſiſtency*. Do not ſuffer yourſelf to be caught by a ſhining quality, till you know it is not counteracted by the oppoſite defect. Be not taken in by ſtrictneſs in one point, till you are aſſured there is no laxity in others. In character as in architecture, proportion is beauty. The education of the preſent race of females is not very favourable to domeſtic happineſs. For my own part, I call education, not that which ſmothers a woman with accompliſhments, but that which tends to conſolidate a firm and regular ſyſtem of character; that which tends to form a friend, a companion, and a wife. I call education, not that which is made up of the ſhreds and patches of uſeleſs arts, but that which inculcates principles, poliſhes taſte, regulates temper, cultivates reaſon, ſubdues the paſſions, directs the feelings, habituates to reflection, trains to ſelf-denial, and, more eſpecially, that which refers all actions, feelings, ſentiments, taſtes, and paſſions, to the love and fear of God." Vol. I. p. 13.

Theſe judicious obſervations were enforced by the father of Cœlebs, who juſtly obſerved, "that a man of ſenſe, who lives at home, requires a wife who can and will be at

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half the expence of mind neceſſary for keeping up the cheerful, animated, elegant intercourſe, which forms ſo great a part of the bond of union between intellectual and well-bred perſons." He adds,

"The *exhibiting*, the *diſplaying* wife may entertain your company, but it is only the informed, the refined, the cultivated woman who can entertain yourſelf; and I preſume whenever you marry you will marry primarily for yourſelf, and not for your friends: you will want a COMPANION: an ARTIST you may hire." P. 19.

The old gentleman concludes his admonition on this important ſubject by requeſting his ſon not to diſpoſe irrevocably of his affections till he ſhould have viſited his earlieſt, wiſeſt, and beſt friend, Mr. Stanley, of Stanley-Grove, in Hampſhire.

Our hero, on the death of his mother, (his father having died ſome time before,) ſet out from Weſtmoreland, his native county, in the 24th year of his age, in ſearch of a wife, determined, however, to obey this laſt injunction of his father. In his way to Hampſhire he naturally viſited ſome of his father's friends in London, where he remained long enough to diſcover that though he was introduced to various families, and ſaw many young ladies of great beauty, elegant manners, and even amiable diſpoſitions, he was not likely to find in the metropolis a wife poſſeſſing all the qualifications requiſite to inſure the conjugal happineſs, which he had ſeen enjoyed by his parents, and hoped to enjoy himſelf. Either their education had been frivolous; or the religious principles of their parents appeared ſuch, as to leave him no room to expect in the daughters the only foundation, on which he had been taught by his father, and was convinced by his own reflexions, could be built the ſuperſtructure of domeſtic happineſs; while ſome of them, under the direction of their mothers, too openly laid ſnares to catch his fortune rather than his heart.

In one family he found the table ſo ill appointed and ſo inelegant, that having lately read, in a periodical work, "that nothing tends to make ladies ſo uſeleſs and inefficient in the *ménage* as the ſtudy of the dead languages," he inferred that the young ladies, who had the ſuperintendance of it, muſt be perfect miſtreſſes of Greek and Latin; and immediately aſked one of them "if ſhe did not think Virgil the fineſt poet in the world." The anſwer which he received, and the account which the two young ladies gave of their ſtudies, convinced him that it is very poſſible for a woman

to be totally ignorant of the ordinary but indiſpenſable duties of life without knowing one word of Latin. The girls had been taught *every thing* that is deemed *faſhionable;* but of *things neceſſary* they had learned *nothing*.

At Sir John Belfield's he was grievouſly diſappointed in his hopes of intellectual converſation, on his firſt viſit, by the introduction of the children into the dining-room, a common practice, the impertinence of which is here admirably expoſed. Of the baronet, however, and his lady, with whom he chiefly aſſociated while in London, he draws moſt amiable and reſpectable characters. Their ſtandard of morals was high; their belief of Chriſtianity unſhaken; Sir John was learned, and in the beſt ſenſe of the word accompliſhed; Lady Belfield's graces and virtues were exemplary; and their only faults ſeem to have been, that "they kept up too large general acquaintance;" that Lady Belfield "had no diſtinct view of the corruption of human nature;" and that ſhe never ſuſpected "her children of having all *brought into the world* with them *any natural tendency to evil.*" The conſequence of this was, that Lady Belfield erred through exceſs of kindneſs and candour. "Her kindneſs led to the too great indulgence of her children, and her candour to the too favourable conſtruction of the errors of her acquaintance."

From ſuch errors as theſe the family which our hero next viſited was perfectly free. Mr. and Mrs. Ranby, or rather Mrs. Ranby (for if the huſband had any principles of his own, his godly wife ſuffered him not to avow them) undervalued morality, making religion to conſiſt in zeal for a very few doctrines, though they were both, far from immoral in their own practice. This we do not underſtand. Mrs. Ranby is repreſented as puffed up with ſpiritual pride; cenſorious in the higheſt degree of all who do not admire her favourite preachers, and make uſe of the technical jargon of her ſect; and extremely uncharitable in St. Paul's ſenſe of the word. But if this be not contrary to the morality of the Goſpel, we confeſs that we know not what the Goſpel morality is. We do not, however, by any means blame her for neglecting the religious education of her daughters. Believing that human nature—that nature which we bring into the world with us—is a maſs of corruption; that "activity is uſeleſs; that exertion is unneceſſary; and that like inanimate matter, we have nothing to do but to ſit ſtill and be ſhone upon," ſhe reaſoned conſequentially when ſhe ſaid, "that ſhe did not think it neceſſary to do a great deal in the way of religious inſtruction; that all theſe things muſt come from above; and that it is not human endeavours, but divine grace which makes Chriſtians." But we ſhall have another

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opportunity of animadverting on this opinion, as well as on that of Lady Belfield, who thought that infants have no ſuch wrong propenſities as education may not effectually cure.

In the character of Mrs. Fentham, to whom Cœlebs is next introduced, there is nothing that forcibly attracts the attention. She is an extravagant woman, of ſome underſtanding, whoſe huſband has a place under government; who makes faſhion and the opinion of the world the ſole rules of her conduct; and whoſe greateſt object is to procure rich huſbands for her daughters.

As the follies and errors of Calviniſtic methodiſm are well pourtrayed in the character of Mrs. Ranby, ſo is the hypocriſy of a phariſaical formaliſt in that of Lady Denham, a dowager of faſhion, who had grown old in the trammels of the world. This woman, during paſſion-week, would not even dine abroad with a friend, but kept in her dreſſing-room, with a devotional book open before her, both to prepare herſelf for the reception of the Lord's ſupper on Eaſter Day, and to exhibit proofs of her piety to her numerous viſitors, who were all uſhered as uſual into her dreſſing-room. Though ſhe would not handle a card during that holy week, ſhe could deſcribe the errors of her partner's play on the preceding Saturday evening or Sunday morning; and obſerving that her ſelf-denial would be all over on Sunday, deliberately propoſed to have her houſe full on that evening, and to go to a maſquerade on Monday! Being applied to by Sir John Belfield to give a guinea to an old favourite maid-ſervant, who had been burnt out with her whole family a few nights before, ſhe was "quite ſorry that ſhe could give nothing;" but very piouſly and conſiſtently paid ten guineas to an Italian Opera-ſinger for a ticket to his benefit; and he, with the gratitude characteriſtic of his profeſſion and country, ſoon afterwards made a proper return for all her favours, by eloping with her grand-daughter, whom ſhe had trained to walk exactly in her own ſteps.

We have next the character of Lady Bab Lawleſs, a renowned modiſh dowager, who affected no delicacy, laughed at reſerve, had ſhaken hands with decorum, and was laying ſiege to the heart of every diſtinguiſhed man, with the artillery of her own wit and her daughter's beauty. Even the character of this woman is drawn as more reſpectable than Lady Denham's; for ſhe is repreſented as doing at leaſt one benevolent action by recommending to Lady Belfield's compaſſion the remains of an induſtrious and virtuous family, which had been ruined by a lady of faſhion purchaſing from

them laces to the value of 700l. which ſhe thought fit never to pay.

This was Lady Melbury, the acknowledged queen of beauty and of ton. Her character is very intereſting and extremely well drawn; but it is too long to be inſerted entire, while it is hardly poſſible to do it any thing like juſtice by an abſtract. For reaſons, however, which the reader will diſcover by and bye, it is neceſſary to tranſcribe the following paſſage:

"She has a moral chemiſtry which excels in the amalgamation of contradictory ingredients. On a Sunday at Melbury Caſtle, if by any ſtrange accident ſhe and her lord happen to be there together, ſhe firſt reads him a ſermon, and then plays at cribbage with him the reſt of the evening. In town one Sunday, when ſhe had a cold, ſhe wrote a tract on the Sacrament for her maids, and then ſat up all night at deep play. She declared that if ſhe had been ſucceſsful ſhe would have given her winnings to charity; but as ſhe loſt ſome hundreds, ſhe ſaid ſhe could now, with a ſafe conſcience, borrow from her charity purſe that ſum, which ſhe thought to add to it, to pay her debt of honour." P. 159.

Cœlebs not finding among ſuch ladies as theſe, nor expecting in their daughters the qualifications which he deemed neceſſary in a wife, ſet out for Hampſhire, with his affections completely diſengaged.

At Stanley-Grove he was received with all the kindneſs that he could expect from his father's oldeſt, deareſt, and moſt valued friend. The character of Mr. Stanley is well drawn, after the model, we think, of that of the pious and eminently learned Nelſon. He is, in the beſt ſenſe of the words, a gentleman and a ſcholar; while his piety and virtue ſhine conſpicuous, though without oſtentation, and enlighten all who come within their reach. Mrs. Stanley is in every reſpect worthy of her huſband, and Lucilla, their eldeſt daughter, is worthy of them both.

"What chiefly ſtruck me (ſays Cœlebs) in Mr. Stanley's manner of converſing was, that without ever preſſing religion unſeaſonably into the ſervice, he had the talent of making the moſt ordinary topics ſubſervient to inſtruction, and of extracting ſome profitable hint, or ſtriking out ſome important light, from ſubjects which in ordinary hands would have been unproductive of improvement. It was evident that piety was the predominating principle of his mind, and that he was conſulting its intereſts as carefully when prudence made him forbear to preſs it as when propriety allowed him to introduce it. This piety was rather viſible

viſible in the ſentiment than in the phraſe. He was of opinion, that bad taſte could never advance the intereſts of Chriſtianity; and he gave leſs offence to worldly men than moſt religious people I have known, becauſe, though he would, on no human conſideration, abate one atom of zeal, or lower any doctrine, nor diſguiſe any truth, nor palliate, nor trim, nor compromiſe, yet he never contended for words or trifling diſtinctions.— — — He was alſo forward to promote ſubjects of practical uſe in the affairs of common life, ſuited to the ſeveral circumſtances and purſuits of his gueſts. But he particularly rejoiced that there was ſo broad, and ſafe, and unincloſed a field as general literature. This, he obſerved, always ſupplies men of education with an ample refuge from all vulgar, and dangerous, and unproductive topics." P. 170.

Of the converſations at the Grove, in which the ladies always take a diſtinguiſhed ſhare, and of the charitable deeds of the Stanleys, old and young, by much the greater part of this work conſiſts; but our limits admit not of an uſeful abſtract, nor would we, if they did, lay before our readers *ſuch* an abſtract of what they may peruſe with much greater advantage, as detailed by Cœlebs himſelf. It may be proper, however, to make them in ſome degree acquainted with a few of the moſt diſtinguiſhed characters to which the hero was introduced during the few months that he remained in Hampſhire; for without knowing ſomething of them it is impoſſible to form any thing like a correct notion of the principles intended to be inculcated in theſe intereſting volumes.

The rector of the pariſh, Dr. Barlow, is deſcribed as a learned, conſcientious, and reſpectable clergyman; zealous without enthuſiaſm, and ſo laborious in the duties of his office, that were all clergymen who have the care of ſouls to labour with equal earneſtneſs and equal judgment, the antinomian follies, which at preſent threaten our excellent church, would ſoon ceaſe to be acceptable, even to the loweſt and moſt ignorant of the people. Yet is this candid and vigilant paſtor made, on one occaſion (p. 265.), to quote the words of our bleſſed Lord *partially*, that they may appear to condemn *all* love of human praiſe; though we recollect no ſuch ſweeping condemnation, in the New Teſtament, of regard to reputation, which the doctor himſelf afterwards admits to be an object of value, though it ought not to regulate the conduct of a Chriſtian.

Lady Aſton is deſcribed as a woman of amiable and timid diſpoſitions, who had acquired gloomy notions of religion, and, of courſe, ſerved God through fear, without any mixture

of love. The methods by which Mr. Stanley and Dr. Barlow reclaimed her from thoſe dangerous errors are detailed at full length, and the detail deſerves to be read with the cloſeſt attention.

But the moſt inſtructive narration, perhaps, in the whole work is the hiſtory of Mr. and Mrs. Carlton. Carlton was a young man of a fine underſtanding highly cultivated, but of looſe principles, and diſſolute morals. He had, from intereſted motives, been compelled by his father to marry a woman whoſe affections were preengaged to another man, and to whom he felt in himſelf no particular attachment. Such a marriage contributed nothing at firſt to correct his principles or improve his morals. He laughed at religion, as a ſyſtem of ſounds and phraſes, without meaning and without influence; his time was ſpent with diſſipated companions; his cruelty to his wife was exceſſive; and his expences far exceeded his income. The pious and exemplary conduct of Mrs. Carlton, who never uttered a complaint of her huſband, at laſt operated ſo far on his mind as to make him conſider what motive could induce her thus to return good for evil; and coming upon her one night unexpectedly, when ſhe was weeping over their ſleeping daughter, and pouring out her prayers to God for her huſband, Mr. Carlton was ſo affected by the ſcene as to become, from that moment, a new man, and at length a well-informed, ſincere, and zealous Chriſtian. In this affecting tale the power of religion is exhibited in the moſt ſtriking light; while the converſion of Mr. Carlton, unlike the converſions of methodiſm, is gradually effected by adequate means, and ſuch means as the goodneſs of God may, on the authority of Scripture, be reaſonably expected to employ in ſimilar circumſtances.

The only two other characters, which we ſhall introduce to our readers, are thoſe of Mr. Tyrrel and Mr. Flam.

Tyrrel had received a liberal education in the univerſity of Cambridge, but became, ſoon after he left it, profligate and licentious. As he advanced in life, the love of pleaſure gave way to the love of power, and ambition became his ruling paſſion. He courted public favour, thirſted for place and diſtinction, and laboured by certain obliquities, and ſome little ſacrifices of principle, to obtain promotion. Finding theſe purſuits not ſucceſsful, avarice ſupplanted ambition in his mind, and his ſole delight was in amaſſing money. As he was paſſing from one of theſe ſtages to the other, he was ſuddenly *converted* by the coarſe eloquence of an Antinomian methodiſt, and adopted the faith, which promiſed much, while it required little. It was in this ſtate of mind

mind, with his love of money as ſtrong as ever, that he made his appearance at the Grove, bringing with him a nephew, whom he had educated for the church, that through him he might diſſeminate ſome favourite opinions of his own, and becauſe he fancied the clerical the cheapeſt profeſſion! As Tyrrel had been taught by the oracles of his ſect, that learning is of no uſe to a clergyman, Mr. Stanley led the converſation to learning in general, and to clerical learning in particular, expreſſing the joy which he felt at ſeeing a higher tone of learning prevail now, among our young and pious divines, than prevailed among their well-meaning predeceſſors.

The object which he had in view by giving this turn to the converſation was extremely proper, but we are not ſure that his joy reſted on a ſure foundation. The divines, both old and young, who flouriſhed in the reigns of the ſecond Charles and the ſecond James, and in the reigns of William and Anne, have not, we believe, been yet ſurpaſſed either in piety or in learning by any who have ſucceeded them; and we are perſuaded, that the moſt pious and learned clergyman of the preſent age will be among the firſt to acknowledge his obligations to the learning of Cudworth, and Lightfoot, and Bull, and Barrow, and Patrick, and Potter, and Gibſon, with many others, whom it is unneceſſary to mention, as they can never be forgotten while the language in which they wrote ſhall remain intelligible. It is needleſs to add, that the ſophiſtry by which Tyrrel argues for an illiterate prieſthood is contemptible; though juſtice requires us to obſerve, that as Dr. Barlow was on a former occaſion, ſo is Mr. Stanley on this, ſomewhat inconſiſtent by appealing to "thoſe prodigies of erudition, the old biſhops and other divines of our church," after having praiſed the higher tone of the clerical learning of the preſent age.

The character of Flam is quite different from Mr. Tyrrel's. Conſtitutionally good-natured and benevolent, he is ſtyled "an honeſt country ſquire of the old cut." He is proud of being an Engliſhman, hates the French, and in politics is a tory. To religion he lays no claim, though he profeſſes to love the church, becauſe ſhe is eſtabliſhed by law; and declares his general belief in Chriſtianity, becauſe he has been aſſured by men of abilities and integrity, who have enquired into the matter, that no relevant objection has ever been urged againſt the miracles and prophecies recorded in the ſcriptures. He acknowledges that he has not himſelf examined the evidences of religion, and reſts his hopes of heaven on his own integrity and benevolence, contraſting

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his own life with that of Tyrrel, whoſe profeſſions of religion were ſo oſtentatious.

The daughters of Mr. Flam are repreſented as ill-educated, abſurd women, who on all occaſions complain of their father for not paſſing the winter in town; but we muſt paſs over them, as well as Miſs Rattle, Miſs Sparkes, and various other characters, which are all admirably drawn and ably ſupported. We muſt likewiſe refer to the work itſelf for the riſe and progreſs of the mutual attachment of Cœlebs and Miſs Stanley to each other, which, of courſe, met with the fulleſt approbation of the lady's parents; for the mode in which the education of the younger children was conducted at the Grove; and for the admirable ſyſtem of rewards and puniſhments, by which they were incited to their duty. That ſyſtem appears to us original; at leaſt we recollect not to have ſeen it any where detailed, though nothing can be conceived better calculated to inſtil into the youthful mind the genuine principles of practical Chriſtianity.

On the whole, we have not read a work which combines the *utile cum dulci* more completely than *Cælebs*, nor one that, with a ſingle exception, we can more earneſtly recommend to the attention of our younger readers. It is in all other reſpects worthy of its author; and we know not that by a long panegyric we could ſay any thing more in its favour. The only thing in it, of which we perceive not the chriſtian and moral tendency, and from which the writer of this article has known much evil to reſult, is the deriving of *all human vice* from the *innate corruption* of human *nature*. There is indeed a ſenſe in which human nature may, with truth and without danger, be ſaid to be corrupt. To perceive the corruption of mankind at large as they now exiſt in the world, we have only to compare their conduct with the rule of God's commandments; but in poetical language eſpecially, *human nature* is ſometimes employed as an expreſſion of the ſame import with the word *mankind*, in which ſenſe it is indiſputably *corrupt;* and it is proper on all occaſions to ſay ſo, in order to warn youth againſt the contagion of bad example, that they may eſcape, if poſſible, "the corruption that is in the world through luſt." This, however, ſeems not to be the ſenſe in which the *corruption of human nature* is ſo much inſiſted on by the excellent author of the work before us. We have already ſeen that it is conſidered as a fundamental error in the character of Lady Belfield, that "ſhe never ſuſpected her children to have brought *into the world* with them *any natural tendency to evil;*" while Mr. Stanley

Stanley is repreſented (Vol. I. p. 165.) as ſaying that "the ſeat of *ſin* is in *the infection of nature* tainting his beſt reſolves," and that *nature itſelf is ſinful.*

The evidence muſt be ſtrong which can command to theſe poſitions the aſſent of him who reflects, that of our nature, as it comes into the world, God alone is the author *. It is in vain to ſay, that we derive this ſin and this corruption from our firſt parents; for we derive nothing from them but by the will of God, who is juſt as much the author of our nature as he was of their's in their ſtate of innocence; and who has repeatedly declared, that, under the Chriſtian diſpenſation, the ſon ſhall not bear the iniquity of his father. From the ſituation into which mankind were thrown by the fall of their firſt parents, it would not perhaps be difficult to ſhow how, by a natural proceſs, has ariſen all that corruption which is now in the world; but if the mind of the new-born infant be corrupted; if it have *a natural tendency* to evil; and if the nature of ſuch an infant be itſelf *ſinful*, we ſhudder to write that God himſelf is the author of that corruption, that tendency to evil, and that ſin! It appears therefore to us, that the language too generally employed on this ſubject has ſprung from various cauſes; but more eſpecially from not duly comparing ſcripture with ſcripture, in order to aſcertain the true ſenſe of the words from which are deduced inferences, *apparently* at leaſt, ſo irreconcileable to any notions which we can form of the juſtice and goodneſs of the Author of our nature. Our limits at preſent admit not of ſuch an inveſtigation; but we ſhall ſoon have occaſion to *enter* on it at leaſt, in our review of a work, in which the author has brought together all the texts of ſcripture which ſeem to him to teach the innate tendency of the human mind to evil. Till then we ſhall content ourſelves with aſking, what good can poſſibly reſult from conſtantly inculcating this doctrine, even ſuppoſing its truth eſtabliſhed? It may be a very proper ſubject of diſcuſſion in a theological or philoſophical ſchool; but to the ordinary Chriſtian it is fully as unprofitable as any of thoſe diſputes, which, in the royal declaration prefixed to the thirty-nine articles, are commanded to be "ſhut up in God's promiſes, as they are generally ſet forth to us in the holy ſcriptures;" or as that

* It will be obſerved, that, interpreting theſe doctrines as we do here, we give to the 9th article of our church the ſame interpretation as was given to it by Biſhop Bull, and many of our ſoundeſt and moſt able divines of all times.

curious

curious search, of which indeed it was a part, that is there enjoined to be laid aside. Would it be judicious or expedient to exhort a man to proceed by such a road to such a place, with the view of obtaining a great reward, and at the same time to assure him, that there is in his way an obstacle, which, as it was not placed there by man, no power of man can contribute in any degree to remove or surmount; but that it *may*, perhaps, be removed to let *him* pass, by that mighty Being who placed it where it is? Would not the person who had been so instructed either stand still when he came to the obstacle, in doubtful expectation of the only strength which could make way for him, or deviate into some bye-path, in hopes of proceeding by a circuitous road?

The case would be very different if the traveller had been informed, that the journey is long, the road steep and narrow, and his own strength by no means adequate to it; but that a guide whom he sees not will constantly accompany him, and, if he exert his own abilities to the utmost, and call for help when he feels himself sinking under fatigue, will immediately interpose, and either smooth the way for him or carry him forward. Such a man would have every inducement possible to press forward, nor could he ever think of standing still, unless he called in question the veracity of him who had pointed out the way, and promised him the aid of his unseen guide.

In many respects similar to these two men are those who, on the one hand, believe that we bring into the world with us an innate tendency to evil; and those who, on the other, consider our tendency to evil as the result of improper associations, which probably would never have been formed, but for the fall of our first parents and their expulsion from Paradise. The former, as they believe their innate tendency to be to *all** *evil*, cannot consistently so much as *attempt* to do any thing for themselves, but must sit still, in expectation of the all-powerful grace of God; the latter, as they perceive that different men have tendencies to different evils, and believe that these tendencies are not by the will of Omnipotence, may exert themselves in good earnest to conquer their own propensities and the propensities of their children, trusting in that divine aid which is promised to all who, through Jesus Christ, humbly and earnestly pray for it.

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* See The Westminster Confession of Faith, Chapter vi. sect. 4. *Rev.*

The former, if they be conſiſtent with themſelves, muſt reaſon and act like Mrs. Ranby, who thought that education could do nothing, and therefore neglected to educate her children in the principles and duties of Chriſtianity. The latter, if they have not been well inſtructed themſelves, will be too apt to imagine, with the amiable Lady Belfield, that education can do every thing; that there is no "good tendency which it may not bring to perfection, nor any corruption which it may not completely eradicate." But if they have been taught that the immortal happineſs promiſed to Chriſtians is ſomething ſupernatural to man, they will perceive the neceſſity of divine grace, without ſuppoſing the innate propenſity of the human heart *to all evil*; and will conſider education as only one of thoſe inſtruments or means by which God operates on the mind of man.

It is in conſequence perhaps of holding this Calviniſtic notion of an original and innate evil propenſity in human nature, that the author of Cœlebs exhibits hardly any perſon as converted from the ways of the world to genuine Chriſtianity but profligates and hypocrites. Sir John and Lady Belfield are indeed reformed; but their diſpoſitions are repreſented as ſo amiable from the beginning, and their external conduct as ſo nearly Chriſtian, that they can hardly be ſaid to be *converted*, though they were certainly *improved* by their viſit to Stanley-Grove. Lady Melbury, however, and Mr. Carlton were both diſſipated and profligate; and Tyrrel was an unjuſt, hard-hearted, ſelf-ſufficient hypocrite or enthuſiaſt—it is difficult to ſay which. Yet all theſe perſons—the laſt indeed on his death-bed—are converted to genuine Chriſtianity; while the good-natured and benevolent Flam. is left to truſt his ſalvation to his own righteouſneſs, as if by mildneſs to his tenants and his liberality to the poor he could render the Almighty his debtor! We perfectly agree with Dr. Barlow and Mr. Stanley, that the man who, like Mr. Flam, reaſons in this manner at the age of fifty, is very far from being a Chriſtian; but we cannot ſo readily acquieſce in the truth of all that is ſaid in the following reply to ſome fooliſh obſervations of his on the caſe of Tyrrel.

"I reſpect you, Sir, too much replied Dr. Barlow, to deceive you in a matter of ſuch infinite importance. For one man who errs on Mr. Tyrrel's principle a hundred err on your's. His miſtake is equally pernicious, but it is not equally common. I muſt repeat it. For one whoſe ſoul is endangered through an unwarranted dependance on the Saviour, multitudes are deſtroyed not only by the open rejection, but through a fatal neglect of the

ſalvation

ſalvation wrought by him. Many more men periſh through a preſumptuous confidence in their own merits, than through an unſcriptural truſt in the merits of Chriſt." Vol. ii. p. 353.

This may, perhaps, be the caſe in the higher orders of ſociety, but we are perſuaded that it is juſt the reverſe among profeſſing Chriſtians at large. The truth is, that he is in extreme danger, who is in all reſpects perfectly ſatisfied with himſelf; for ſuch a man has no motive to examine his own heart or to change his conduct, whether it be good or bad, right or wrong; and *we* at leaſt have found as much ſelf-complacency and ſpiritual pride in the Antinomian believer, as we ever found ſelf-complacency and moral pride in the man, who profeſſing to believe the Goſpel, truſts to the value of his own righteouſneſs. Such men, as Mr. Flam is here deſcribed, we have ſeldom, if ever, met with; thoſe who have been accuſtomed to viſit criminals under ſentence of death, muſt know that ſuch falſe confidence as Tyrrel's is very frequent, among thoſe eſpecially who have been accuſtomed to follow irregular preachers. Both characters are ſuch as leave but very feeble ground for ſcriptural hope of the converſion and ſalvation of either; and we could wiſh that both had been converted, or which, perhaps, would have been more inſtructive, that both had been ſuffered to die in their ſins. The caſes of Lady Melbury and Mr. Carlton are very different, for at no period of their licentious career were they perfectly ſatisfied with their own conduct; and while Chriſtians remain in that ſtate of anxiety there is good ground to hope that their hearts may be at laſt effectually touched by that divine grace, which is never wholly withdrawn, but from thoſe who perſuade themſelves that they ſtand not in need of it, or that they have already arrived at the ſtate of perfection.

ART. VIII. *General Zoology; or Syſtematic Natural Hiſtory. By George Shaw, M.D. F.R.S. &c. &c. With Plates, from the firſt Authorities, and moſt ſelect Specimens, engraved by Mr. Heath and Mrs. Griffith, Volumes VI. and VII*. each in two Parts.* 8vo. pp. 509 and 504. Vol, VI.

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* For our former accounts of the parts and progreſs of this Work, ſee Vol. xxv. p. 664, and the references there ſubjoined.

with

with 141 Plates; Vol. VII. with 73. 2l. 12s. 6d. each; or 3l. 16s. on large Paper. Kearsley. 1806 and 1809.

WE view the progress of a work like this with a pleasure similar, but superior, to that with which we should behold the construction of some noble monument, dedicated to the honour of the nation, or to the service of the present and future generations. We say with superior pleasure, because, in our estimation, the triumphs of science are the best of public triumphs, and a treasure of useful knowledge the best of national repositories. Dr. Shaw is honourably situated, as his merits demand, in the great Museum of the country *, and the department of Natural History is not only preserved but illustrated by his care; but no collection can be so complete as a written system; and with whatever care the specimens may be sought and arranged, there must always be many deficiencies; many objects which cannot be procured, and still more which cannot be conveniently placed for inspection, or kept from corruption. In the volumes of the philosopher every thing finds its due place and proportionate illustration; and he makes a descriptive catalogue, not of that which any men have brought together, but of that which the Almighty has thought fit to produce. While his plates, with or without colour †, present almost the real object to the eye; or at least such an image of it, as may serve to guide the fancy, and impress the memory.

In the Sixth Volume. which comprises the Natural History of Insects, Dr. Shaw has been in a manner compelled to make some deviation from his general plan. In the former classes he has given, and in the birds he has begun to give, some separate account of every species; but the tribes of Insects are so very numerous, and their difference, in many instances, so very trifling and uninteresting to the general reader, that the author has here been obliged to content himself with recounting the genera, and introducing such select species only for description, as have something in them that is pleasing or remarkable. Who would bear to dwell upon every minute difference of moths and butterflies? or who,

* He is Librarian for the Natural History Department, in the British Museum.

† Every part of the General Zoology is to be had coloured, after a certain time from its first publication; and the large paper copies, coloured, form one of the most splendid works on Natural History which this country has produced. The Fishes, Insects, and Birds, particularly require the illustration of colour.

conſidering that the exact deſcription of bees alone, belonging merely to this country, occupies two octavo volumes *, would wiſh to have every ſeparate ſpecies noted in a general compilation? On the judgment of Dr. Shaw in ſelecting ſuch ſpecies for deſcription as are moſt worthy of notice, the greateſt reliance may be placed. But though the minuteneſs of many inſect tribes appears to ſtamp upon them a character of inſignificance, yet nothing can be more true than the obſervation of this acute naturaliſt, that collectively they may be ſaid "to ſurpaſs, in variety of ſtructure, and ſingularity of appearance, all the larger branches of the animal world."

"Their extraordinary ſhapes," continues Dr. Shaw, "the ſurpriſing beauty and diverſity of their colours, and, above all, the aſtoniſhing alteration of form which the generality of them undergo, conſpire to conſtitute one of the moſt curious ſpeculations, which the ſcience of natural hiſtory can exhibit; and may be ſaid to realize (he might have ſaid *ſurpaſs*) all the fancied transformations recorded in the fictions of poetical romance." Introd. p. 1.

As the author follows the Linnæan method, the orders and genera ſucceed each other as here noticed.

Vol. VI. Part I.

Order 1. Coleoptera. *Genera.* 1. Scarabæus, p. 19. 2. Lucanus, p. 27. 3. Dermeſtes, p. 31. 4. Ptinus, p. 33. 5. Hiſter, p. 38. 6. Gyrinus, p. 39. 7. Pauſus †, p. 42. 8. Byrrhus, p. 48. 9. Silpha, p. 50. 10. Caſſida, p. 53. 11. Coccinella, p. 55. 12. Chryſomela, p. 57. 13. Hiſpa, p. 60. 14. Bruchus, p. 61. 15. Curculio, p. 62. 16. Attelabus, p. 68. 17. Cerambyx, p. 70. 18. Leptura, p. 74. 19. Necydalis, p. 76. 20. Lampyris, p. 77. 21. Cantharis, p. 81. 22. Elater, p. 83. 24. Cicindela, p. 86. 25. Bupreſtis, p. 88. 26. Dytiſcus, p. 91.

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* See Mr. Kirby's "Monographia Apium Angliæ," deſcribed in the Britiſh Critic, Vol. xxii. p. 405. His *Meliſſæ* are 111 ſpecies, his *Apes* 110.

† A new genus, not in the 12th Edition of the Syſtema, but recognized by Linnæus, in a Diſſertation, publiſhed at Upſal, in 1775.

27. Hy-

27. Hydrophil, p. 95. 28. Carabus, p. 99. 29. Tenebrio, p. 101. 30. Meloe, p. 104. 31. Mordella, p. 107. 32. Staphylinus, p. 108. 33. Forficula, p. 110.

ORDER 2. HEMIPTERA. *Genera.* 1. Blatta, p. 113. 2. Mantis, p. 118. 3. Phaſma*, p. 122. 4. Gryllus, p. 128. 5. Fulgora, p. 144. 6. Cicada, p. 149. 7. Notonecta, p. 155. 8. Nepa, p. 157. 9. Cimex, p. 161. 10. Aphis, p. 168. 11. Chermes, p. 186. 12. Coccus, p. 189. 13. Thrips, p. 197.

—— 3. LEPIDOPTERA. *Genera.* 1. Papilio, p. 202. This genus is ſo large that it has been ſeparated by Linnæus into ſeveral ſections or diviſions, ſome of which have alſo their ſubdiviſions. 2. Sphinx, p. 215. 3. Phalæna, p. 223. This alſo has ſeveral aſſortments, or diviſions.

VOLUME VI. PART II.

—— 4. NEUROPTERA. *Genera.* 1. Libellula, p. 241. 2. Ephemera, p. 249. 3. Phryganea, p. 254. 4. Hemerobius, p. 257. 5. Myrmeleon, p. 260. 6. Panorpa, p. 264. 7. Raphidia, p. 265.

—— 5. HYMENOPTERA. *Genera.* 1. Cynips, p. 267. 2. Tenthredo, p. 273. 3. Sirex, p. 275. 4. Ichneumon, p. 277. 4. Sphex, p. 281. 5. Chryſis, p. 283. 6. Veſpa, p. 285. 7. Apis, p. 289. 8. Formica, p. p. 350. 9. Mutilla, p. 355.

—— 6. DIPTERA. *Genera.* 1. Oeſtrus, p. 357. 2. Tipula, p. 373. 3. Diopſis, p. 377. 4. Muſca, p. 378. 5. Tabanus, p. 386. 6. Culex, p. 389. 7. Empis, p. 393. 8. Conops, p. 395. 9. Aſilus, p. 397. 10. Bombylius, p. 399. 11. Hippoboſca, p. 401.

—— 7. APTERA. *Genera.* 1. Lepiſma, p. 405. 2. Podura, p. 409. 3. Termes †, p. 411. 4. Pediculus, p. 450. 5. Pulex, p. 456. 6.

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† Separated from the Linnæan genus Mantis.

* Diſcovered to have wings, and therefore more properly belonging to the order NEUROPTERA.

Acarus, p. 461. 7. Hydrachna, p. 468. 8. Phalangium, p. 472. 9. Aranea, p. 476. 10. Scorpio, p. 485. 11. Cancer, p. 489. 12. Monoculus, p. 495. 13. Oniſcus, p. 500. 14. Scolopendra, p. 503. 15. Julus, p. 507.

In giving this view of the orders and genera, as they ſtand in the Zoology, we only purſue the plan which we have obſerved with reſpect to the former volumes, except that we have here added the pages, which may be a convenience to ſome of our readers. The conſolidation of the whole claſs in one volume has made this liſt extenſive. Amidſt the maſs of intereſting matter which this general view of the inſect tribe preſents to the reader, we ſhall turn firſt to the admirable reflections on the metamorphoſes of the butterfly and moth tribe, which the author has taken occaſion to introduce under the genus ſphinx, or hawk-moth.

"The alteration of form which the whole of the papilionaceous tribe undergo, and in a particular manner the changes above deſcribed of the genus Sphinx, afford a ſubject of the moſt pleaſing contemplation to the mind of the naturaliſt, and though a deeply philoſophical ſurvey demonſtrates that there is no real or abſolute change produced in the identity of the creature itſelf, or that it is in reality no other than the gradual and progreſſive evolution of parts before concealed, and which lay maſqued under the form of an inſect of a widely different appearance, yet it is juſtly viewed with the higheſt admiration, and even generally acknowledged as in the moſt lively manner typical of the laſt eventful change.

"If any regard is to be paid to a ſimilarity of names, it ſhould ſeem that the ancients were ſufficiently ſtruck with the transformations of the Butterfly, and its revival from a ſeeming temporary death, to have conſidered it as an emblem of the ſoul; the Greek word ψυχη ſignifying both the ſoul and a butterfly. This is alſo confirmed by their allegorical ſculptures, in which the butterfly occurs as an emblem of immortality.

"Modern naturaliſts, impreſſed with the ſame idea, and laudably ſolicitous to apply it as an illuſtration of the awful myſtery revealed in the ſacred writings, have drawn their alluſions to it from the dormant condition of the papilionaceous inſects during their ſtate of chryſalis, and their reſuſcitation from it; but they have, in general, unfortunately choſen a ſpecies the leaſt proper for the purpoſe; viz. the Silkworm, an animal which neither undergoes its changes under the ſurface of the earth, nor, when emerged from its tomb, is it an inſect of any remarkable beauty; but the larva or caterpillar of the Sphinx, when ſatiate of the food allotted to it during that ſtate, retires to a very conſiderable

able depth beneath the surface of the ground, where it divests itself of all appearance of its former state, and continues buried during several months; then rises to the surface, and bursting from the confinement of its tomb, commences a being of powers so comparatively exalted, and of beauty so superior as not to be beheld without the highest admiration. Even the animated illustration taken from the vegetable world, so justly admired, as best calculated for general apprehension, must yield in the force of its similitude to that drawn from the insect's life, since Nature exhibits few phenomena that can equal so wonderful a transformation.

"I must here request the reader's permission to repeat on this subject some lines long ago introduced into the pages of the Naturalist's Miscellany.

"The helpless crawling caterpillar trace
From the first period of his reptile race.
Cloth'd in dishonour, on the leafy spray
Unseen he wears his silent hours away.
Till satiate grown of all that life supplies,
Self-taught the voluntary martyr dies.
Deep under earth his darkling course he bends,
And to the tomb, a willing guest, descends.
There, long secluded in his lonely cell,
Forgets the sun, and bids the world farewel.
O'er the wide waste the wintry tempests reign,
And driving snows usurp the frozen plain.
In vain the tempest beats, the whirlwind blows;
No storms can violate his grave's repose.
But when revolving months have won their way,
When smile the woods, and when the zephyrs play,
When laughs the vivid world in summer's bloom,
He bursts and flies triumphant from the tomb,
And, while his new-born beauties he displays,
With conscious joy his alter'd form surveys.
Mark, while he moves amid the sunny beam,
O'er his soft wings the varying lustre gleam.
Launch'd into air, on purple plumes he soars,
Gay Nature's face with wanton glance explores;
Proud of his various beauties wings his way,
And spoils the fairest flowers, himself more fair than they!
And deems weak Man the future promise vain,
When worms can die, and glorious rise again? G. S."

Vol. vi. part i. p. 219.

Here this naturalist shines also as a poet, which he is well qualified to do; and conveys instruction at the same time as a moral and religious philosopher. It is comparatively little known that the whole beetle tribe, and some others, undergo

ſimilar changes, and ſome of them live a much longer time beneath the earth; but as their perfect ſtate is not in general ſo ſplendid as that of the butterfly, it is not equally well calculated to furniſh a ſtriking alluſion. Yet, if the *curculio imperialis*, or diamond beetle (deſcribed p. 65), were taken as the example, it would even ſurpaſs the brighteſt of the lepidopterous order. But what are its previous habits does not appear to be known. The very extraordinary inſect, repreſented in the vignette to this volume, is alſo a remarkable inſtance of inſect beauty, in colour at leaſt, if not in form. The diſproportionate length and ſize of its two hinder legs, gives it indeed an awkward appearance, but its richly burniſhed green and metallic armour mingled with tints of the moſt brilliant pink or pale crimſon, produces a magnificence of effect which is not often ſurpaſſed in the gayeſt of Nature's works. It is not deſcribed in this work, except in a few words prefixed to the index of plates, which we think a fault, but a beautiful repreſentation of it, in colours, may be ſeen in the Naturaliſts' Miſcellany, Vol. 10, plate 384. The only ſpecimen that is known is poſſeſſed by Mr. Francillon, of Norfolk-ſtreet, who has alſo written a deſcription of it. Dr. Shaw has quoted that deſcription, and has given the inſect the very appropriate name of *ſcarabæus macropus*, or, in Engliſh, *kanguroo beetle*. It is a native of Potoſi: where a lively fancy might ſuppoſe it to have fed on gold and jewels.

The cicada is ſo much celebrated by claſſic authors, and ſo often ſtill miſtaken by readers of thoſe authors for an inſect of the graſshopper tribe, that we ſhall have pleaſure in contributing to circulate correct ideas reſpecting it. The *cicada plebeia*, which is the cicada of the ancients *, is a fly of the hemipterous kind, called in French *cigale*, and in Italian *cicāla*. In the deſcription of it we ſhall again ſee our naturaliſt in the character of a poet, and in that, which alſo belongs to him, of a claſſical ſcholar.

"Of this genus the moſt common European ſpecies is the *Cicada plebeja* of Linnæus. This is the inſect ſo often commemorated by the ancient poets, and ſo generally confounded by the major part of tranſlators with the Graſshopper. It is a native of the warmer parts of Europe, and particularly of Italy and Greece; appearing in the hotter months of ſummer, and continuing its ſhrill chirping during the greateſt part of the day; generally ſitting among the leaves of trees. Theſe inſects pro-

* Τεττιγξ of the Greeks.

ceed

ceed from eggs depoſited by the parent in and about the roots of trees, near the ground. They hatch into larvæ, which, when grown to their full ſize, are the Tettigometræ of the ancient writers; and after having continued in this ſtate of larva near two years, caſt their ſkins, and produce the complete inſect.

"The ancients differ in their opinions relative to the Cicadæ. Virgil ſpeaks of them as inſects of a diſagreeable and ſtridulous tone *. On the contrary, Anacreon compliments them on their muſical note, and makes the Cicada a favourite of Apollo.

"Happy inſect! blithe and gay,
Seated on the ſunny ſpray,
And drunk with dew, the leaves among,
Singing ſweet thy chirping ſong!

"All the various ſeaſon's treaſures,
All the products of the plains
Thus lie open to thy pleaſures,
Fav'rite of the rural ſwains.

"On thee the Muſes fix their choice,
And Phœbus adds his own,
Who firſt inſpir'd thy lively voice
And tun'd the pleaſing tone.

"Thy cheerful note in wood and vale
Fills every heart with glee;
And ſummer ſmiles in double charms
While thus proclaim'd by thee.

"Like gods canſt thou the nectar ſip,
A lively chirping elf;
From labour free, and free from care,
A little god thyſelf!

"There is alſo a very pleaſing and elegant tale †, related by ancient authors, of two rival ‡ muſicians alternately playing for a prize; when one of the candidates was ſo unfortunate as to break a ſtring of his lyre; by which accident he would certainly have failed; when a Cicada, flying near, happened to ſettle on his lyre, and by its own note ſupplied the defective ſtring, and thus enabled the favoured candidate to overcome his antagoniſt. So remarkable was the event, that a ſtatue was erected to perpetuate the memory of it, in which a man is repreſented playing on a lyre, on which ſits a Cicada.

"Notwithſtanding theſe romantic atteſtations in favour of the Cicada, it is certain that modern ears are offended rather than

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* "Bucol. 2, &c."

† "See *Antiq: mirab: narrat: lib.* 1. *Strab. geogr. lib.* 6."

‡ "Viz. Eunomus of Locris, and Ariſto of Rhegium."

pleaſed with its voice, which is ſo very ſtrong and ſtridulous, that it fatigues by its inceſſant repetition; and a ſingle Cicada hung up in a cage has been found almoſt to drown the voice of a whole company.

"It is to be obſerved that the male Cicada alone exerts this powerful note; the females being entirely mute: hence the old witticiſm attributed to that incorrigible ſenſualiſt Xenarchus the Rhodian,

'Happy the Cicada's lives,
Since they all have voiceleſs wives!'

"That a ſound ſo piercing ſhould proceed from ſo ſmall a body may well excite our aſtoniſhment; and the curious apparatus by which it is produced has juſtly claimed the attention of the moſt celebrated inveſtigators. Reaumur and Roëſel in particular have endeavoured to aſcertain the nature of the mechaniſm by which the noiſe is produced, and have found that it proceeds from a pair of concave membranes, ſeated on each ſide the firſt joints of the abdomen: the large concavities of the abdomen, immediately under the two broad lamellæ in the male inſect, are alſo faced by a thin, pellucid, irideſcent membrane, ſerving to increaſe and reverberate the ſound, and a ſtrong muſcular apparatus is exerted for the purpoſe of moving the neceſſary organs." Vol. vi. part i. p. 149.

Modern travellers certainly agree in repreſenting the ſhrill noiſe of the cicada as extremely diſagreeable, and even diſtreſſing. Mrs. Piozzi writes of it thus:

"Surely their clamours and depredations have no equal. I uſed to walk in the *Boboli* gardens (at Florence) defying the heat till *they* (the cicáli) had eaten up the little ſhade ſome hedges there afforded me; and till, by their inceſſant noiſe, all thought is [was] diſturbed, and no line preſented itſelf to my memory but,

"Sole ſub ardenti reſonant arbuſta cicadis,

till Mr. Merry's ſweet Ode to Summer, here at Florence, made one [me] leſs diſcontented

"To hear the light cicála's ceaſeleſs din,
That vibrate's ſhrill; or near the weeping brook
That feebly winds along,
And mourns his channel ſhrunk."

Journey through Italy, Vol. i. p. 295.

We have alſo ſeen ſome unpubliſhed travels, in which they are ſpoken of with ſtill more impatience.

"To the heat of the day," ſays this traveller, "was added the ſharp ſcreaming of the cicali, which as they ſcream louder and

and louder in proportion to the degree of heat, never became insupportable while the weather was moderate; but moſt truly ſo, when the raging heat of the ſummer completely ſet in. So much do the cries of theſe creatures depend on heat, that once or twice (not more did ſuch a bleſſing befal us for near three months) on a cloud happening for a moment to conceal the ſun, every *cicála* became perfectly ſilent; reſuming their literally inceſſant noiſe the moment the ſun appeared; and never ſtopping, even for an inſtant, till the evening cloſed."

Their ſong was probably more moderate in Greece, where the heats were leſs violent, or they would not have been praiſed ſo much.

We muſt now turn to Volume VII. of the Zoology, which commences the Natural Hiſtory of Birds. Here Dr. Shaw returns to his original and general method of noticing all the ſpecies. The ſynopſis of this volume will lie in a much ſmaller compaſs than that of the preceding.

Vol. VII. Part I.

Order 1. Accipitres. *Genera.* 1. Vultur. p. 1. 2. Serpentarius, or ſnake-eater, p. 46. 3. Falco, p. 51 *. 4. Strix, p. 210.

Vol. VII. Part II.

—— 2. Picæ. *Genera.* 1. Lanius, p. 281. 2. Glaucopis, or wattle-bird, p. 338. 3. Corvus, p. 340. 4. Coracias, or roller, p. 387. 5. Oriole, p. 408. 6. Gracula, or Grakle, p. 450. 7. Paradiſea, p. 478.

Dr. Shaw warns us, at the end of the preface to this volume, that "though the general tenor of the Linnæan and Lathamian diviſions will be purſued, yet ſeveral variations and tranſpoſitions will occaſionally take place." As we know the Doctor's diſlike to unneceſſary changes, we have no doubt that whatever alterations of this kind may appear will be ſupported by the ſtrongeſt reaſons. Suppoſing him not to make more orders than the ſix inſtituted by Linnæus, it will appear that the preſent volume cannot extend to nearly a third part of the whole. In the order *Picæ*, the numerous genera of parrots, woodpeckers, &c. are ſtill to come; and there remain untouched the third order *Paſſeres*.

* Under this are included Eagles, Buzzards, Hawks, &c.

4. *Gallinæ*. 5. *Grallæ*. 6. *Anſeres*. In all probability, therefore, the hiſtory of birds will occupy not leſs than four volumes of the Zoology, of which it will alſo conſtitute one of the moſt intereſting and beautiful parts. Nor will much be wanting, when that is finiſhed, to complete the Syſtem of Natural Hiſtory. The *Molluſca*, *Vermes*, and *Zoophytes* * alone will remain to crown the great deſign; which in its commencement offered a proſpect almoſt infinite, and little likely to be exhauſted by the labour of one man. For the proſperous completion of it, therefore, it would be unfeeling not to wiſh; nor can we help regarding it as in ſome degree a national object. The more oſtentatious and flouriſhing ſtyle of Buffon and his followers, may pleaſe more on the Continent, but the lucid order and claſſical ſimplicity of Dr. Shaw, is, we confeſs, much more to our taſte. Many of the rants of La Cepede, and even of his great exemplar, are merely nonſenſe put into fine words, whereas in the Engliſh ſyſtem of general Zoology, there is nothing that will not be approved both by good ſenſe and good taſte.

An intereſting part of the preſent volume is the account of the Falcon, particularly that of the peregrine falcon, in which the author has introduced a deſcription of the now almoſt obſolete diverſion of hawking, compiled from good authorities. But the moſt remarkable circumſtance is, that he is induced to doubt the exiſtence of the Lanner, a famous hunting hawk, as a ſeparate ſpecies, conſidering it as probably only the young, or at moſt a variety of *falco peregrinus*. As this may form an object of enquiry to other naturaliſts, we ſhall inſert what is ſaid upon it.

"LANNER.

"This is a kind of Falcon deſcribed by Belon as common at that time in France, though, according to Buffon, it is now become extinct, or at leaſt unknown. It was ſaid to build on tall foreſt-trees, and on elevated rocks, and to be eaſily diſtinguiſhed by its blue bill and feet, by the feathers on the front being mottled with black and white, the ſpots being tranſverſe, and not longitudinal as in other Falcons; and that when the wings were ſpread, they appeared different on their under ſurface from thoſe of other Falcons, exhibiting ſcattered round ſpots, like pieces of coin. (deniers) The neck and bill were ſaid to be ſhort and

* In the very elegant Lectures which Dr. Shaw has lately publiſhed, theſe three claſſes form the ſubject of the three laſt Lectures.

thick,

thick, and the male and female to reſemble each other in plumage, the female being called *Lanner*, and the male *Lannaret*.

"The *Falco Lanarius* of Linnæus is characterized in the *Syſtema Naturæ* by having the bill blue with a yellow cere, the legs blue, and the body marked beneath with longitudinal black ſpots. He adds, that it has a white band along the front, over the eyes; that the legs are ſhort, and that it is of a migratory nature. In the *Fauna Suecica* he deſcribes it with ferruginous back and wings; the head, and whole body beneath, cinereous-white, with black longitudinal ſpots: tail long, and marked with oppoſite white ſpots; legs feathered beyond their middles; feet and bill blue; and obſerves that it is a ſpecies very diſtinct from the Italian Lanner.

"Mr. Pennant, in the Britiſh Zoology, deſcribes and figures a bird communicated to him by the name of Lanner, and taken in a decoy in Lincolnſhire. It was leſs than a Buzzard, the cere of a pale greeniſh blue: the legs ſhort and ſtrong, and of a blueiſh caſt: the plumage on the upper parts deep-brown, the edges of the feathers paler, thoſe on the head being brown and clay-colour: over each eye was a white ſtreak, and beneath each a black mark, pointing downwards: the throat white, the breaſt tinged with dull yellow, and marked with longitudinal brown ſpots, the thighs and vent being marked in a ſimilar manner: the quill-feathers duſky, the inner webs marked with oval ruſt-coloured ſpots, and the tail ſpotted in the ſame manner.

"After all theſe deſcriptions, one would be inclined to ſuppoſe this bird entitled to the rank it has hitherto maintained in ornithological writings. I am informed however, on ſeemingly good authority, that the Lanner, ſo often conſidered as a diſtinct ſpecies both by Falconers and Naturaliſts, is in reality no other than the Peregrine Falcon in its firſt or ſecond year, and before it has arrived at its full and genuine plumage. It is for this reaſon that I have ventured to aſſign it the place it occupies in the preſent work; though at the ſame time, I muſt beg to be underſtood as being by no means perfectly convinced of the truth of this ſuppoſition. The chief objection ſeems to be the colour of the feet, which are blue, not yellow as in the Peregrine. Some have ſuppoſed both the *Lanner* and the *Sacre* to be varieties of the *Jerfalcon*." Vol. vii. part i. p. 130.

The moſt ſplendid tribe, in the preſent part of the work, is the Paradiſea, or Paradiſe Bird, which indeed much wants the aid of colours to give any idea of its beauty and variety. It has been ſuppoſed by ſome authors to be the Phœnix of the ancients, but as the deſcriptions do not really agree, and there is little reaſon to ſuppoſe any of this genus known to the ancients, this notion is not to be encouraged. Contrary to the common opinion, which ſuppoſes only one or

two

two ſorts to exiſt, there are not leſs than fifteen ſpecies of Paradiſea here deſcribed, beſides varieties, the chief part of which are figured. The fantaſtic diverſities of ornamental plumage appearing in this very beautiful tribe are among the more remarkable appearances in nature, and could not be imagined by perſons who had never ſeen any of the real ſpecimens. In this and other particulars, the diſperſion of Sir Aſhton Lever's wonderful collection of natural objects is much to be regretted.

We cannot lay aſide this volume without giving very high praiſe to many of the engravings. Mrs. Griffith, in particular, whom we underſtand not to be profeſſionally an artiſt, has ſucceeded in giving a richneſs and ſoftneſs to the plumage of her birds which have ſeldom been ſo fully united. We would particularly point out the plate of the Cheſnut Vulture (Pl. 12), the American Merlin (Pl. 26), the Spectacle Owl (Pl. 32), (thought by ſome to be like a reviewer); and one or two of the Shrikes; but, perhaps, above all, the common Engliſh Jay (Pl. 44). Though the names of ſeveral good artiſts appear to many of the plates, Mrs. Griffith, to our apprehenſion, bears the palm from all the reſt. We rejoice to ſee that an early period is announced for the continuation of this valuable and beautiful work.

ART. IX. *General View of the Agriculture of the County of Glouceſter. Drawn up for the Conſideration of the Board of Agriculture and Internal Improvement. By Thomas Rudge, B. D.* 8vo. 408 pp. 9s. Wilkie, &c. 1807.

WE have lately read agricultural books with an unuſual degree of ſatisfaction. A few years ſince, books of this kind, not excepting thoſe patronized by the board of Agriculture, contained much miſchievous declamation againſt our inſtitutions in church and ſtate; ſeeming to proceed from revolutionary Frenchmen, rather than from loyal Britons. On many occaſions, therefore, we felt ourſelves conſtrained by a ſenſe of duty to warn the public againſt them. Whether our remonſtrances had any effect; or whether French horrors awakened the minds of theſe writers; their proceeding in this reſpect is greatly and happily amended.

It

It appears from an advertisement prefixed to this work, that the board of Agriculture has resolved to reprint such of the surveys as appear fit for publication. Those, which contained the mischief above spoken of, will not (we trust) appear; unless many parts of them shall be omitted. The Board may properly "consider itself not responsible for every *agricultural* statement:" but for political extravagance we must consider it as highly responsible.

We shall notice some particulars in the View before us; and then give a general character of it.

Perhaps more rashness is not exhibited by any set of men, than by projectors of great public works; and attention may be usefully attracted towards them.

"The expectations of the first projectors of the Berkeley Canal, were sanguine, and probably well grounded; but the calculations which were made, of the supplies necessary to the completion of it, proved so erroneous, that after 120,000l. had been expended, scarcely 5 of 17 miles and a half were finished." P. 30.

We recommend the example of Gloucestershire gentlemen in one respect (and doubtless might do so in many others) to the attention of the kingdom in general;

"The great proprietors, in general, let the principal part of their estates to tenants; keeping no more under their own management, than is sufficient to supply the family with articles of domestic consumption, without the necessity of resorting to the market. This partial occupation has the effect of keeping up the spirit of experiment in cultivation, and promotes the improvement of breed among cattle.

"The distribution of landed property among so many hands produces a similar result, since the freeholder exerts himself in proportion to his estate; and looks forward to a permanent advantage from improvements, though made at considerable expence." P. 34.

"Under the Dean and Chapter of Gloucester, estates are held by leases of twenty-one years, renewable every seven, on a fine of one year and a half improved value." P. 35.

The word *renewable* has sometimes (as we know) been misunderstood. Doubtless, it signifies, renewable *with consent of both parties.*

At p. 38, &c. the list of principal proprietors *resident in their mansions* is highly satisfactory. The number of these is 96, and that of non-residents 42.

"The

"The reſidence of gentlemen at their manſions is a matter of no inconſiderable importance to the welfare of the public, and, when they occupy a part of their eſtates with a view to its improved cultivation, highly favourable to the agricultural intereſts of the county. Rack-renters, however well diſpoſed to try experiments, are uſually deterred by the poſſibility of a failure, and having a certain payment to make to the owner of the land, are unwilling to truſt it to the uncertain iſſue of an untried ſyſtem. No apprehenſion of this ſort alarms a great proprietor; the ſubſiſtence of himſelf or family depends not on the reſult of an experiment, nor, if he fails in the firſt, is he obliged to relinquiſh the further purſuit of improvement, from fear of the conſequence of failure. It is juſtly obſerved by Mr. Malthus, in his Treatiſe on Population, that the reaſon why the agriculture of Norway has advanced ſo ſlowly is, that there are no gentlemen farmers, who may ſet examples of improved cultivation, and break the routine of ignorance and prejudice in the conduct of farms, that had been handed down from father to ſon for ſucceſſive ages." P. 42.

We differ from the author when he ſays,

"I do not think that a *cow* is one of the neceſſary appendages to a *cottage* or generally productive of good." P. 48.

Some difficulties indeed, here ſtated, do attend the keeping of a cow by cottagers; but the comforts ariſing from it are ſo great; and the encouragement to ſobriety, induſtry, and frugality is ſo ſtrong; that we cannot forbear to wiſh it were more generally promoted throughout the kingdom. On tithes, the author ſays;

"The loſs of a tenth part of the improved produce of land, has long been conſidered as a grievance, and, it muſt be allowed, not altogether without reaſon; but that it has operated as a check to agricultural improvements, to ſuch an extent as ſome writers have endeavoured to carry it, cannot be conceded. In this county, a ſolitary inſtance may poſſibly be produced, where a ſmall quantity of land has been ſuffered to lie in a neglected ſtate, to defeat the demands of the tythe-owner; but this is a trifling loſs in the ſuperficies of a county, and cannot have a ſenſible influence on the total produce." P. 60.

"In this county, the inſtances of tythe being taken in kind, are not numerous; at leaſt among the clergy; and compoſitions are moderate. In few caſes, does the demand exceed 6s. or 7s. per acre, for the produce of arable land; or half-a-crown in the pound, on the rack-rent, of paſture and meadow. Such a demand cannot be deemed inequitable; and it is a juſtice due to the occupiers to obſerve, that it is generally ſubmitted to without reluctance. P. 61.

Other

Other uſeful remarks concerning tithes may be found in the following pages; but we do not approve of aſcertaining the price of corn by a reference to *Seſſions records*, which we believe to be in many caſes founded upon reports very negligently made. The ſection on *poor rates*, p. 64, is ſhort and unſatisfactory.

At p. 92, Mr. R. recommends the employing of *one commiſſioner*, inſtead of *three*, under Incloſure Acts. Certainly, one *ſkilful* and *unbiaſſed* man is ſufficient to manage the incloſure and allotments of a pariſh. But is ſuch a Commiſſioner to be found in every corner of the kingdom? We fear the caſe is far otherwiſe. And if *tithes* are to be valued and commuted, ſhall the *owner* of them have no ſhare in the appointment of a Commiſſioner? We have ſeen much reaſon for recommending to tithe-owners great vigilance on this queſtion concerning *a Commiſſioner*.

The *methods of incloſing*, (p. 93.) are in general well pointed out. But here we muſt except the *double row* of quick, a ſingle row being much preferable, the plants ſet three inches aſunder, which will more eaſily be kept clean from weeds, and that by the *Dutch Hoe*. Great care ſhould be taken not to raiſe the border for the quick too high, which deprives the quick of moiſture for ſupporting the roots. Where the ſoil is very thin upon the ſurface, a trench ſhould be opened about eighteen inches wide, and the ſame in depth, and filled with the top ſoil; the plants being put in *ſloping*, with the roots towards the inſide of the field; and the outer edges of the border ſomewhat higher than that part of it in which the plants are put, that the moiſture may be drawn to the quick-ſets; fertilizing the ſoil, and encouraging the growth of the quick.

Againſt one of the enemies of the flax plants, the author gives this intimation.

"To ſtop the progreſs of the grub, it is found to be a good practice, to turn into the field, at night, a large quantity of *young* ducks, which will ſearch for theſe inſects with great regularity, without doing miſchief to the tender plants. The ſame management might probably be uſed with ſucceſs among turnips. Rooks are often uſeful for the ſame purpoſe: if they happen to diſcover theſe grubs, they will deſtroy all, or the greateſt part of them, and are therefore encouraged near ſuch plantations." P. 153.

The following remark has our entire aſſent.

"While *thiſtles* remain undiſturbed in the highways during the ſummer, the ſeeds will be diſperſed by the wind, in various directions over the country." P. 168.

This appears to us a point of the greatest importance to husbandry, and yet it is almost universally neglected. Thistles are indebted, in a most high degree, for their continuance, to the general stupidity (for it deserves that harsh term) in suffering them to cover the sides of every *highway* in the kingdom. Why do not our reformers of agriculture, and the Board in particular, bring forward this cheap and most easy legislative provision:—that the thistles on the highways in every parish, shall be cut down within the month of July (after which they will hardly shoot forth again and ripen their seed) and that the surveyors shall certify that this has been done to the Michaelmas quarter Sessions under a heavy penalty. A stout labourer, with a proper scythe, would dispatch a great length of road in a day; or old men, women, and children, already chargeable to their parishes, would do it around their scattered abodes without any additional charge; if required by the surveyor, who should also be overseer of the poor;—an union of offices very convenient to rural parishes. As to *turnpike* roads: if trustees do not order this work to be done; or if their surveyors neglect it; the sooner they have successors, the better for the public. See British Critic, vol. xi. p. 308.

The following note on the growth of chesnuts in this country deserves attention.

"The *fagus castanea*, or what is generally called the Spanish chesnut, was probably much more common in England formerly, than it is now. The old houses of London, as also of Gloucester, were generally built with the timber of this tree. In the Forest of Dean is a portion of considerable extent, still called Chesnut's-hill; it is not far from Flaxley, and might have been the very spot where, according to Ducarel, Henry II. granted the tythe of this fruit to that Abbey. There seems to be little reason to doubt of its being a native of this island." P. 241.

We can strongly confirm this opinion. About five years since, we (that is, one of our corps) examined the roof of one of the finest and oldest parish-churches within the kingdom (which had lately been damaged by fire), in company with the churchwardens, and a gentleman eminently skilled (perhaps beyond all other men living) in *Gothic* architecture, as it is commonly called. An opinion being expressed that the beams were doubtless of *Oak*, the architect declared they were of *chesnut*; and having made an incision into one of them, convinced all present, by the whiteness of the inside, that he was not mistaken. Whether this gentleman has since communicated to the parish his promised plans of repair and improve-

improvement; or has given an anſwer to any one of the many letters written to him on the ſubject; it is not neceſſary here to ſay. But if this article ſhould be ſeen or heard of by him; ſince he is highly diſtinguiſhed by good-humour and politeneſs, he cannot fail to take this hint in good part; and it may produce the deſired effect, attainable in no other way.

The Glouceſterſhire price of harveſt labour is thus ſtated:

"In the time of harveſt, when hands are much wanted, almoſt every working man will put a price on his labour, agreeably to the emergency of the caſe; but, generally ſpeaking, he has 2s. a day, with three dinners in the week, and ſix quarts of drink. The women at the ſame time receiving the ſame allowance of victuals, with three quarts of drink, and from 10d. to 1s. per day." P. 328.

The labourers in Glouceſterſhire will not read our review; and therefore we ſhall not make them diſcontented, by ſtating the wages in the fens of Lincolnſhire during the late harveſt. The buſineſs of reaping having come on ſuddenly, and earlier than uſual, labouring hands were uncommonly ſcarce; though they never abound in that diſtrict, which is not yet ſufficiently peopled. Some reapers, of the firſt rate, (working by the piece) earned a guinea in a day, all things included; ordinary ones earned 14s.; ſome women ſharing equally with the latter. Yet the farmers do not much complain of theſe high wages; which are paid to men coming from diſtant parts of the kingdom, whoſe families are ſupported by their own pariſhes during winter.

We wiſh to ſpread the following hints over many parts of the kingdom.

"In the neighbourhood of Frampton-upon-Severn, the roads are much improved by giving a good ſurface coat of gravel on the freſh laid materials.

The only art in applying this kind of ſtone, [the common lime ſtone,] is to break it very ſmall, and, by a moderate rounding, to leave a declivity on each ſide for the water to run off." P. 335.

More uſeful leſſons, than the following, can hardly be impreſſed on the mind of the public.

"Before any great improvements can be brought about in this way, the public-houſe ſhould be reſtricted, regulated, and inſpected, as enjoined by the many ſtatutes enacted for that purpoſe, enforced

enforced by two proclamations of his preſent Majeſty *, and directed by the order of the Court of Quarter Seſſions." P. 344.

"Another great diminution of the comforts of the poor may be traced to the credit they obtain at the village-ſhop. Here every article is purchaſed at an exorbitant price; and it is probable, that notwithſtanding the almoſt general appointment of inſpectors under a late Act, weights and meaſures are not anſwerable to the legal ſtandard. The improvident poor man is alſo generally on the ſhop-keeper's book, and obliged to take what is offered him, without examination or murmur, under threat of the law. The labouring man, however well-diſpoſed, is often driven to the neceſſity of being in this ſituation, by the imprudent conduct of the farmer, in deferring the payment of his wages till Sunday morning, and ſometimes even till Monday: hence ariſes the neceſſity of taking credit; and when the wages are afterwards received, other uſes are found for the money, and the diſcharge of the ſhop-debt put off to a future opportunity.

"Much evil ariſes from the too common cuſtom of paying the workmen's wages at the public-houſe, of all places the moſt improper and dangerous. P. 345.

We had marked other paſſages, as well deſerving of attention; but having carried our notice of particulars in this work to a ſufficient length, we ſhall conclude by ſaying, that it is one of the moſt unexceptionable, moſt uſeful, and beſt-written agricultural treatiſes, that have come within our view.

ART. X. *Lectures on the truly eminent Engliſh Poets. By Percival Stockdale.* 8vo. 2 Vols. 607 and 656 pp. 1l. 1s. Longman and Co. 1807.

"TO liberal, benevolent, and generous minds, whoſe good wiſhes I hope to deſerve, I here honeſtly and openly declare, that I am not a little ambitious of literary immortality; and it would gratify me extremely to feel the rays of its orient luſtre warm and animate my languid frame, before it deſcends to the tomb." *Preface.*

Some intereſt is excited by this frank avowal, and we naturally wiſh, if poſſible, to gratify an author whom we recollect to have ſeen ſtruggling many a year for this object,

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* "The firſt proclamation was iſſued October 31, 1760; and the ſecond, June 5, 1787."

of

of which he ſeems by his expreſſions not yet to have received the earneſt. In purſuance of the ſame wiſh we perceive that he has now alſo publiſhed his Life, and this ſtimulates us to notice his Lectures, which we confeſs have continued ſomewhat too long upon our ſhelf. With all this deſire of fame, Mr. Stockdale, it is evident from his writings, has literary intrepidity enough to deſpiſe the opinions of any individual critics who may chance to differ from him; and therefore we ſhall not ſuppreſs the obſervation which an examination of his Lectures unavoidably ſuggeſts. It is this, that if by *literary immortality* he means the fame of a good or a pleaſing writer, it would be more eaſy to obtain it by publiſhing little than by publiſhing much. In the preſent volumes, for inſtance, the critical opinions on authors appear in general to be ſound, and if they had been compreſſed into a moderate compaſs, with care in compoſition and correction, might have obtained the very gleam of approbation which he ſeeks; but overwhelmed as they are by digreſſions of various kinds, by declamations, or rather rants, on moral, religious, and other ſubjects, we much fear that their bulk will raiſe an alarm, which examination will by no means diſſipate; and that conſequently they may impede rather than promote the author's general purpoſe.

Theſe Lectures were begun, we are told, in the year 1795, and this circumſtance accounts, in ſome degree, for the eagerneſs with which ſeveral opinions are diſcuſſed, which have long been conſidered as ſettled. But the author appears to be naturally impetuous; and having probably encouraged in himſelf, as a ſuppoſed mark of genius, that diſpoſition which otherwiſe might have been moderated by time, continues, in his old age, habitually impetuous; and no leſs frequently alarms his reader by his violence than convinces him by his arguments.

The Lectures publiſhed are twenty in number: namely, 1. On Spenſer; 2. Shakeſpeare; 3, 4. Milton; 5, 6, 7. Dryden; 8, 9. Pope; 10, 11. Young; 12. Thomſon; 13, 14, 15, 16, 17, 18. Chatterton; 19, 20. Gray. A great part of theſe Lectures is polemical *, employed in anxious diſpute againſt the opinions and criticiſms of Johnſon and others. But much of this ariſes evidently from having lived remote

* So fond is this author of diſpute, that he contends even with unknown and unheard-of critics. Vol. I. p. 561.

from the world, and literary intercourſe. Moſt of the opinions againſt which Mr. S. contends, have long ceaſed to have any influence upon the minds of the readers of Engliſh poetry. The name of Johnſon retains the juſt and high veneration which belongs to it, and which Mr. Stockdale himſelf ſupports, while his literary and other prejudices are known, acknowledged, and given up. On Chatterton Mr. S. is particularly diffuſe, making him the ſubject of no leſs than ſix lectures. Yet by far the larger part of theſe is occupied in cenſures of Lord Orford and Mr. Bryant for their illiberality towards the unfortunate young bard; and in vindicating him from cenſures, which are in themſelves abſurd, and reflect diſgrace only on thoſe by whom they were pronounced. The *forgeries* of Chatterton are his higheſt title to glory, and the youth who could create a Rowley, and write ſuch poems for him, before the age of eighteen, may well juſtify even Mr. Stockdale's enthuſiaſm of praiſe. The recrimination of the lecturer againſt Walpole, not for his Caſtle of Otranto, which has often been retorted upon him, but for his feigned Letter from the King of Pruſſia to Rouſſeau, is ſo characteriſtic of this writer's manner, that we cannot reſiſt the deſire of introducing it.

"When the *illuſtrious* Rouſſeau ſought an aſylum in England from political and prieſtley perſecution, this imp of envy (H. Walpole) and malignity, inſtead of ſoothing, derided his misfortunes. He played off one of his contemptible yet miſchievous machinations againſt him. He had the preſumption to aſſume the perſon of the King of Pruſſia, who was an elegant, and *for a king*, a great writer; eſpecially when we compare him with his mimic Walpole. He wrote a letter in the name of that monarch to Rouſſeau, in which he exhauſted all his puny efforts to ridicule and mortify *the immortal citizen of Geneva*. The literary world muſt remember, that at that time there was an unfortunate diſpute between him and David Hume. The ſpurious letter was induſtriouſly calculated to inflame the diſpute, and it actually produced that unhappy effect. Could any fair animadverſions demonſtrate the inhumanity and turpitude of Walpole's heart more forcibly than the ſimple recital of theſe facts? And yet no man was ever more apt than *he* to arraign the hearts and intentions of *others*. This letter, without the exaggerating crimination of poor Chatterton's enemies, whether we conſider its origin or its conſequences, may be pronounced by candour itſelf *an infamous forgery*. It aſſumed the character of a ſovereign; it inſulted exquiſite ſenſibility in diſtreſs; and it widened the diſunion of two reſpectable, amiable, and admirable friends. Mr. Walpole and Mr. Tyrwhitt, the diſciples of a cautious and delicate morality, have obſerved how apt the human mind is to grow bolder

bolder in vice; to advance from a leſs to a greater degree of iniquity; from forging poems to forging bank-notes. With my beſt attention to this moral ſcale, I cannot but think that he who forges a letter from a living perſon, with a moſt malicious deſign, hath ſuperſeded all the other dangerous habits of literary impoſition, and anticipates the gallows (if he is a *needy* perſon) with a more diabolical improvement than any poetical impoſtor.

"Rouſſeau's return to this petty but baſe inſolence is rather entertaining. He advertiſed the honourable forger in the public papers, with this preamble—'Whereas *one* Horace Walpole,' &c.—It is certain that the monoſyllable *one* was never more properly applied; for, in the *ſacred human diſcrimination*, in the diſtinctions of men, as they have been appointed by God and nature, Walpole was to Rouſſeau what *one* Burnet was to Prior, what *one* Welwood was to Milton." Vol. ii. p. 411.

In this ſhort paſſage much may be ſeen of the mind and ſtyle of Mr Stockdale. He is a warm, or rather hot, admirer of Hume and Rouſſeau; yet, with the conſiſtency of the latter, he profeſſes himſelf a chriſtian. But then he is, by his own deſcription, a chriſtian infidel; a believing ſceptic; paſſionately admiring the morality of the goſpel, yet of the facts and doctrines receiving juſt what ſeem to him convenient, and no more: and indeed, (ſee pag. 140, vol. ii.) ſomething like the old woman, who, being much ſtruck with the narrative of our Saviour's ſufferings, *piouſly* hoped, that, as ſhe found they belonged to a time and country ſo remote, there might not be a word of truth in the account.

After the kind of canvas for commendation which we cited from the Preface, we ſhould be very ſorry to give ſuch an opinion as might be violently adverſe to the author's wiſhes. But having ſeen, in every part of the two volumes, how perfectly wrapped up he is in his own opinions; how deeply he deſpiſes all thoſe who differ from him; how he laſhes and condemns on every ſide, without regard to the feelings of any claſs of perſons, we cannot ſuppoſe that he will regard the opinion of anonymous critics, or will be likely on any remonſtrance to take up a ſingle opinion different from thoſe which he has here illuſtrated. Nor are his poetical ideas in general wrong, whatever may be thoſe which he adopts on higher ſubjects. That his Life will be a literary curioſity we have no doubt; and we could give no very uncertain gueſs at a great part of its contents; but we muſt not attempt anticipation, and muſt rather thank the author for the amuſement he has afforded, than ſpeculate upon that which we are in future to receive from him.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Poems by Miſs S. Evance, ſelected from her earlieſt Productions to theſe of the preſent Year.* 12mo. Longman and Co. 1808.

We are certainly not among thoſe who are ſolicitous to bring the productions of young perſons, particularly of young females, before the ſcrutiny of the public. The doing ſo has in our opinion a great tendency to check the progreſs of improvement in the individuals themſelves, by the introduction of ſelf-conceit and vanity, and but very little intereſt or advantage can be expected by thoſe who eat theſe unripe fruits.

The Poems, however, in this collection are remarkable for their elegance and ſenſibility, and compriſe ſome of the beſt qualities of poetical excellence. We ſubjoin a ſpecimen, though with no particular regard to ſelection.

"WRITTEN AT THE COMMENCEMENT OF SPRING.

From the blue depths of weſtern ſkies
The Zephyr comes on gentleſt wing,
And whiſpering as he onwards flies,
Proclaims the ſweet approach of Spring.

Ah! ſee ſhe comes in beauty dreſt,
With buds and bloſſoms gaily crown'd,
Wakes nature from her dreams of reſt,
And ſpreads enchantment all around.

Seaſon reviving to the heart
The powerful magic of thy ſmile,
To joy can lovelier warmth impart,
And grief of half her pain beguile.

In the young mind where fancy glows,
When hope diſplays her lively ſtore,
Each leaf that ſpreads, each flower that blows,
Inſpires delight unfelt before.

Ah! though for me the charms of Spring,
No more awakes thoſe feelings wild,
Thoſe rapturous dreams they uſed to bring,
When life and all its proſpects ſmil'd.

Yet

Yet ſtill emotions mild and ſweet
Steal o'er my ſooth'd and tranquil breaſt,
Sad Memory's throbs forget to beat,
And though regretful ſinks to reſt."

We are ſorry to obſerve ſuch a ſpirit of melancholy pervade theſe Poems, as it is to be feared it is awakened by misfortunes, which ſurely cannot have been merited.

ART. 12. *The Henriade of M. de Voltaire, tranſlated by Daniel French, Eſq.* 8vo. 7s. Sancho. 1808.

We queſtion whether there be many readers of the Henriade even in the original language, and apprehend that very few will be found for an Engliſh tranſlation. This however has probably been the amuſement of a gentleman in his hours of private relaxation, and the performance certainly does credit to his taſte and poetical ability. The verſification is correct and ſufficiently harmonious. It does not often riſe to great vigour, but it is never mean. Notes are added illuſtrative of the original Poem.

ART. 13. *Poems and Tranſlations from the minor Greek Poets and others; written chiefly between the Ages of ten and ſixteen, by a Lady. Dedicated, by Permiſſion, to her Royal Highneſs the Princeſs Charlotte of Wales.* 8vo. 165 pp. 5s. Longman and Co. London. 1809.

This is indeed a phenomenon in literature; and one which we view with much ſatisfaction; elegant and animated pieces of poetry, by a very young female; who joined (as we have reaſon to believe) the ſtudy of hiſtory, poetry, and of ancient and modern languages, with all ſuitable and uſeful branches of education. One ſpecimen of the Tranſlations, and another of the Original Poems, will ſurely recommend theſe efforts of ingeguity to many among our readers.

The Ode, *Cupid's Viſit*, is ſaid to have been "written at *eight* years of age." We conclude (indeed we are aſſured) that the fair writer had actually learned Greek at that age. This circumſtance may juſtly excite no little admiration.

"Rude was the night; by Bootes ſway'd,
The bear his ſullen light diſplay'd;
While toil-exhauſted mortals ſlept,
Sly Cupid to my threſhold crept.
'What daring hands my gate infeſt?
Who thus at midnight breaks my reſt?'
'O open, haſte, diſmiſs your fear,
A feeble boy aſks ſhelter here;
The moon is abſent; bathed in rain,
I wander on the pathleſs plain.'

Well, now, behold my rage compoſ'd,
My lamp renew'd, my door unclos'd,
O'er my warm hearth an urchin tripp'd,
With quiver, bow, and wings equipp'd.
His frozen fingers mine careſs'd,
My palms his humid hair compreſs'd;
Till bold with heat, he whiſper'd, 'Friend,
Let's ſee if yet my bow will bend:'
'Twas bent; the well-directed dart,
Deep in the centre pierc'd my heart;
The faithleſs elf his pinions tried,
And ſlily laughing, 'Hott,' he cried;
'Congratulate me, now your part 'tis,
My bow is ſafer than your heart is.'" P. 3.

In another edition, we are told, *Bootes* is to be reſtored to the poſſeſſion of its original *three ſyllables*.

"CANZONET FOR THREE FRIENDS: WRITTEN ON LEAVING SCOTLAND AT THIRTEEN YEARS OF AGE.

1.

"When ſhall we three meet again?
When ſhall we three meet again?
Oft ſhall ſhall glowing Hope retire,
Oft ſhall wearied Love expire,
Oft ſhall Death and Sorrow reign,
Ere we three ſhall meet again!

2.

"Tho' in diſtant lands we ſigh,
Parch'd beneath an hoſtile ſky;
Tho' the deep between us rolls,
Friendſhip ſhall unite our ſouls;
Still in Fancy's rich domain,
Oft ſhall we three meet again!

3.

"When around this youthful pine
Moſs ſhall creep and ivy twine;
When theſe burniſhed locks are grey?
Thin'd by many a toil-ſpent day;
May this long-lov'd bow'r remain,
Here may we three meet again!

4.

"When the dreams of Life are fled,
When its waſted lamp is dead;
When in cold oblivion's ſhade,
Beauty, Pow'r, and Fame are laid;

Where

Where immortal ſpirits reign,
There may we three meet again!" P. 122.

When ſuch are "the fruits of a very early age," what may we not expect from perſevering ſtudy and reflection?

ART. 14. *Pathetic Tales, Poems, &c. By J. B. Fiſher, Author of the Hermitage, Mort Caſtle, &c.* 12mo. 155 pp. 7s. Longman. 1808.

This author is modeſt, and frankly avows that poverty has been his Muſe. He begins by celebrating a patron or patroneſs to whom multitudes have been obliged, but whom we never ſaw addreſſed by name before.

"All hail Subſcription! 'tis to thee we owe
The plenteous fruits, which from invention grow,
Without thy aid, full oft the toiling bard
Would loſe, unpity'd, his deſerv'd reward."

We rejoice to find that this Goddeſs has been tolerably propitious to Mr. Fiſher, for his humility is by no means unaccompanied by merit; though, at the ſame time, we cannot but wiſh him a more ſteady patron; or, what would be yet better, a more profitable employment than writing verſes. The following is a juſt and ſucceſsful ridicule of modern tales of horror:

"THE STORM KING. A SONNET.

"Heard you the wailing ſcream, at midnight hour,
Of the Storm King?—Heard you the rattling ſhow'r
Pour down the ſteep; while, thro' the diſmal gloom,
The bird of darkneſs chaunted from the tomb?
Heard you the neighb'ring monks deſpairing cry,
As, fir'd by light'ning, blaz'd their monaſt'ry?
Heard you the dead mens' mouths move to and fro,
And ghaſtly grin, and chatter tales of woe?
Heard you the trav'ler's agonizing ſhriek,
Toſt by the roaring tempeſt, from the peak?
Heard you all nature ſhudder with affright,
Fearful her reign was cloſ'd in endleſs night?
While the fierce Storm King rode wild thro' the ſky,
Thoſe horrors heard you?—No!—No more did I."
P. 92.

In his own tales, Mr. Fiſher is a good deal partial to the cadence of Alonzo the Brave, though not the complete ſtanza; and is not unſucceſsful in the employment of it. The volume is concluded by a dramatic piece, called the Caſket, which appears to us to have better theatrical ſtamina than many that have lived their hour upon the ſtage.

ART. 15. *Sympathy, and other Poems, including Landscapes, in Verse, and Cottage Pictures, revised, corrected, and enlarged. By Mr. Pratt. With Engravings, by Carden, after Drawings by Loutherbourg and Barker.* Royal 12mo. 358 pp. 10s. 6d. Phillips. 1807.

This elegant volume is chiefly a republication of pieces very extensively received and approved before. In that character it hardly belongs to our plan, which is rather to appreciate new, than return to old productions. It is just however to say, that the author appears to have selected well from his former publications, and to have given the public a volume which can hardly fail to attract attention and regard. We have never pretended to an indiscriminate approbation of all Mr. Pratt's writings; but we do not recollect any among them which had not many real claims to praise. The following lines are among those which we highly approve, and we believe they first appeared in the present edition. They are introduced in the poem of Sympathy.

> " Nor pauses here the passion: when no more
> The trumpets volley, nor the cannons roar,
> The battle past, when war, with giant tread,
> Strides o'er the sanguine mountains of the dead;
> When bleeding armies still reluctant yield
> The social principle still keeps the field:
> Thro' blood-tracks dire, unaw'd, behold it bends
> To seek the corpse of immolated friends;
> And while the frantic victor shouts resound,
> Each pang it soothes, and mitigates each wound;
> Silent it takes an agoniz'd survey
> Of what Ambition calls a glorious day.
> E'en now," &c. P. 47.

These, and several verses which follow, are pleasing in sentiment; and in composition display as much vigour as usually is attained by this poet. In his general introduction he says, that he " denies himself the gratification of inserting the various poetic testimonies which have appeared to several of the former editions." He has, however, printed a few copies for the gratification of private friends; and having seen one of them, we must say, we think that to suppress the praises of Beattie, Potter, Pye, Polwhele, and several more, was an exertion of self-denial more than could be expected of the author. For a collection printed a century back, they would have been studiously sought, and proudly prefixed.

ART. 16. *A Collection of Songs, moral, sentimental, instructive, and amusing. Selected and revised by the Rev. James Plumptre, M. A.*

M. A. Fellow of Clare-Hall. Volume the Third. 12mo. 431 pp. 7s. Rivingtons. 1808.

On the ſubject of this volume, we have but little to ſay, in addition to what we ſaid of the two former*. Mr. Plumptre, in his preface, defends the ſcrupulouſneſs which we were inclined to think carried a little too far; and we are very ready to own, that even a greater error on that ſide would be preferable to the ſmalleſt on the oppoſite. We are agreed in the main, and therefore may wave ſubordinate matters. This collection, like the former, is various and intereſting, taken from authors of all kinds, and very different times. But as tranſcendent genius will ever be diſtinguiſhed, there is nothing perhaps in all the variety more ſtriking than the following ſtanzas, by that marvel of nature, Thomas Chatterton.

"RESIGNATION.

1.

"O God! whoſe thunder ſhakes the ſky,
Whoſe eye this atom globe ſurveys;
To Thee, my only rock, I fly,
Thy mercy in this juſtice praiſe.
The myſtic mazes of thy will,
The ſhadows of celeſtial light,
Are paſt the power of human ſkill,
But what th' eternal acts is right.

2.

"O teach me, in the trying hour,
When anguiſh ſwells the dewy tear,
To ſtill my ſorrows, own thy pow'r,
Thy goodneſs love, thy juſtice fear.
If in this boſom aught but Thee
Encroaching ſought a boundleſs ſway,
Omniſcience could the danger ſee,
And mercy take the cauſe away.

3.

"Then why, my ſoul, doſt thou complain?
Why drooping ſeek the dark receſs?
Shake off the melancholy chain,
For God created all to bleſs.
But, ah! my breaſt is human ſtill,
The riſing ſigh, the falling tear,
My languid vitals' feeble rill,
The ſickneſs of my ſoul declare.

* See Brit. Crit. vol. xxx. p. 194.

"But

4.

" But yet with fortitude reſign'd,
I'll thank th' Inflictor of the blow;
Forbid the ſigh, compoſe my mind,
Nor let the guſh of miſery flow.
The gloomy mantle of the night,
Which on my ſinking ſpirits ſteals,
Will vaniſh at the morning light,
Which God, my eaſt, my ſun, reveals." P. 280.

Who, that recollects the dreadful fate of this aſtoniſhing boy, can feel leſs than an agony of ſorrow, to think that theſe admirable ſentiments did not ultimately prevail in his mind?

ART. 17. *Europe: Lines on the Preſent War. By Reginald Heber.* 8vo. 2s. Hatchard. 1809.

This is one of the moſt animated poems which have of late appeared among us, conceived and expreſſed with the honeſt ardour of an Engliſh ſpirit, zealous for the dignity of his own country, and enthuſiaſtic in his wiſhes for the delivery of Europe from French tyranny and oppreſſion. Nothing but want of room prevents our giving it a place among our principal articles, for it well deſerves it. The introductory lines, which are remarkably ſpirited, were compoſed in the Park of Dreſden, at the time when Frederic was preparing for his tardy and ill-omened reſiſtance, to a power which he might once perhaps have ſo held in check, as to have preſerved the balance of Europe. The opening will of courſe induce every reader to peruſe the whole.

" At that dread ſeaſon when th' indignant North
Pour'd to vain wars her tardy numbers forth,
When Frederic bent his ear to Europe's cry,
And fann'd too late the flame of liberty;
By feveriſh hope oppreſs'd, and anxious thought,
In Dreſden's grove the dewy cool I ſought.
Through tangled boughs the broken moonſhine play'd,
And Elbe ſlept ſoft beneath his linden ſhade:—
Yet ſlept not all;—I heard the ceaſeleſs jar,
The rattling waggons and the wheels of war;
The ſounding laſh, the march's mingled hum,
And, loſt and heard by fits, the languid drum;
O'er the near bridge the thundering hoofs that trode,
And the far-diſtant fife that thrill'd along the road.
Yes, ſweet it ſeems acroſs ſome watery dell
To catch the muſic of the pealing bell;
And ſweet to liſt, as on the beach we ſtray,
The ſhipboy's carol in the wealthy bay:—
But ſweet no leſs, when Juſtice points the ſpear,
Of martial wrath the glorious din to hear,

To

To catch the war-note on the quivering gale,
And bid the blood-red paths of conqueſt hail." P. 1.

The author proceeds in the ſame ſpirit of manly ſympathy and indignant complaint till the cauſe of Spain preſents itſelf. This calls forth his better powers, and has produced many beautiful lines. Alas! whether woe will come to the uſurper, from Spain and its recovered liberty, is more than we dare preſume to foretel. Our wiſhes are ſurely in uniſon with this high-ſpirited writer. May the concluſion of his poem be prophetic!

" And yet the end is not! from yonder towers
While one Saguntum mocks the victor's powers;
While one brave heart defies a ſervile chain,
And one true ſoldier wields a lance for Spain;
Truſt not, vain tyrant, though thy ſpoiler band
In tenfold myriads darken half the land;
(Vaſt as that power, againſt whoſe impious lord
Bethulia's matron ſhook the nightly ſword;)
Though ruth and fear thy woundleſs ſoul defy,
And fatal genius fire thy martial eye;
Yet truſt not here o'er yielding realms to roam,
Or cheaply bear a bloodleſs laurel home.

" No! by His viewleſs arm whoſe righteous care
Defends the ophan's tear, the poor man's prayer;
Who, Lord of nature, o'er this changeful ball
Decrees the riſe of empires, and the fall;
Wondrous in all his ways, unſeen, unknown,
Who treads the wine-preſs of the world alone;
And rob'd in darkneſs, and ſurrounding fears,
Speeds on their deſtined road the march of years!
No!—ſhall yon eagle, from the ſnare ſet free,
Stoop to thy wriſt, or cower his wing for thee?
And ſhall it tame, deſpair, thy ſtrong control,
Or quench a nation's ſtill reviving ſoul?—
Go, bid the force of countleſs bands conſpire
To curb the wandering wind, or graſp the fire!
Caſt thy vain fetters on the troublous ſea!
But Spain, the brave, the virtuous, ſhall be free." P. 23.

DRAMATIC.

ART. 18. *Dona Ignez de Caſtro, a Tragedy from the Portugueſe of Nicola Luis; with Remarks on the Hiſtory of that unfortunate Lady. By John Adamſon.* 12mo. 124 pp. 4s. 6d. Longman and Co. 1808.

Several tragedies have been written on the fate of this lady, the wife of Pedro, afterwards king of Portugal, and ſtyled Pedro

the Cruel, from the ſeverity of temper which the fate of his beloved wife induced. This author, however, contends that he more truly deſerved the name of Pedro *the Juſt*, though he allows that he was ſeverely juſt.

La Motte in France, Mrs. Cockburn and Mallet (in his Elvira) in England, Guevara and Bermudez in Spain, and one or two other Portugueze authors, have written dramas on this ſubject; but the Tragedy of Nicola Luis is neareſt to the truth of hiſtory, and is affecting even in the tranſlation, which does it ſome, though we ſuſpect not complete juſtice.

NOVELS.

ART. 19. *Zimao, the African. Tranſlated by the Rev. Weeden Butler, M. A. of Sidney-Suſſex-College, Cambridge, Second Edition, corrected and enlarged.* 12mo. 103 pp. 5s. J. J. Stockdale. 1807.

It does not appear from what this tale is tranſlated, but it is extremely affecting. Happily the cauſe of ſuch events is now removed, ſo far at leaſt as this country is concerned. The preface to the firſt edition characterizes the tale in a manly and impreſſive manner. It is ſimply this.

"Reader, ſhould any one paſſage in the few following pages awaken either thine indignation or thy pity, cheriſh the ſacred impulſe; and humbly thank thy God for beſtowing upon thee the feelings of a man.

All are not men that bear the human form." W. B.

The appendix contains a concentrated narrative of the horrors of the Slave Trade, with plans and ſections of a ſlave ſhip.

ART. 20. *The Cottage of the Var: a Tale, in Three Volumes.* 12mo. Tipper. 1809.

It is exceedingly difficult to carry a tale conſiſtently to the extent of three volumes. The fancy gets fatigued, and the anxiety to bring it to a proper concluſion is apt to engender miſhapen epiſodes, and to induce a forgetfulneſs of preceding circumſtances. The Cottage of the Var has many pleaſing characters and agreeable incidents. Some of the dramatis perſonæ are exhibited with much conſiſtent ſkill; but the reader will be ſtruck, and ſometimes offended, with many incongruities. The cavern of the robbers, into which the heroine of the piece is betrayed, and from which ſhe is delivered by her lover, leading thither the officers of juſtice, is evidently taken from Gil Blas: and they who are experienced in this ſort of reading will be able to quote parallel ſcenes and circumſtances. Yet it is generally better than moſt books of the kind, and on the whole entitled to reſpect.

ART.

ART. 21. *Woman: or Ida of Athens. By Miſs Owen, Author of the Wild Iriſh Girl, &c.* 12mo. 1l. 1s. Longman. 1809.

The prototype of Ida of Athens was beyond all doubt Madame Stael's Corinna of Italy; but although we pointed out many glaring inconſiſtencies and defects in the latter, it is nevertheleſs very far ſuperior to the work before us.

Miſs Owenſon may claim the praiſe of great vivacity of fancy, and much, perhaps too much, warmth of colouring, but ſhe brings people and things together ſo unaccountably, her characters are ſo prepoſterouſly found in Greece, Ruſſia, and England, that the ſober judgment is bewildered, and at laſt does not know what to make of them.

Some ſcenes are, however, wrought up with much ingenuity, and the paſſion of love every where exhibited with a maſterly hand; and, if we may ſay ſo without a ſoleciſm, *con amore*.

When time and practice ſhall have reſtrained the ſtarts and ſallies, and eccentricities of a too exuberant fancy, we may hope to ſee from this author ſome work that may live beyond the fleeting ſeaſon of the year, and be recommended by grave and venerable perſonages, like ourſelves, for the blended amuſement and inſtruction of our youthful friends. For this period we ſhall patiently wait.

ART. 22. *Tales from Shakeſpear, deſigned for the Uſe of Young Perſons. By Charles Lamb. Embelliſhed with Copper-plates. In two Volumes.* 12mo. 8s. Hodgkins. 1807.

The tales of twenty dramas of Shakeſpeare are here told in a manner likely to be extremely attractive to young readers. The language is pure and eaſy, often ſtudiouſly interwoven with the words of the poet, but ſuch only as are eaſy and familiar; and the book may certainly ſerve, as the author deſigned, for an introduction to the ſtudy of Shakeſpeare. We cannot agree with the aſſertion of the title, that the tales are *embelliſhed* by the plates; for though the deſigns are not amiſs, the execution is ſo very coarſe and ſlovenly as to have no ornamental effect, unleſs it be to extremely infantine readers.

ART. 23. *Suſan. A Novel.* 12mo. Booth. 1809.

If any of our fair friends ſhould come to us for a character of Suſan we ſhall ſay, that ſhe may be taken, but that there is a certain awkwardneſs about her which proves that ſhe has never been in ſervice before. She will not do for an upper place, though in appearance ſhe has been decently brought up. Her language is civil and proper, though occaſionally inclined to ape her betters. We recommend, however, kind treatment.—N. B. She is no re-

lation to Black-eyed Sufan, who went aboard a ſhip in the Downs to bid farewel to her lover ſome years ſince.

MILITARY.

ART. 24. *Narrative of the Siege of Zaragoza. By Charles Richard Vaughan, M. B. Fellow of All-Soul's-College, Oxford; and one of Dr. Radcliffe's Travelling Fellows from that Univerſity. The fifth Edition, with Corrections and Additions.* 8vo. 33 pp. 2s. 6d. Ridgway. 1809.

That this little tract ſhould go through any number of editions, could not be thought extraordinary; for the narrative which it contains is no leſs intereſting than it is wonderful. It cannot be better characterized than in the words of the narrator, who learned the whole on the ſpot.

"Thus terminated the ſiege of Zaragoza, which, whether it be conſidered with reference to the ſuperiority of the means of annoyance in poſſeſſion of the enemy, to the utter incapability of the place to reſiſt a regular and continued attack, to the inſtances of collective and individual courage, to the patience and heroiſm of its defenders *of either ſex*, can be deemed ſecond to none recorded in the annals of ancient or modern times."

This extraordinary ſiege, which is a glorious proof how near to impoſſible it is to ſubdue determined patriotiſm, laſted from the 15th of June to the 16th of Auguſt, 1808, and ended in driving out the French for the time, with great loſs.

ART. 25. *A Narrative of the Campaign which preceded the Convention of Cintra, in Portugal. To which is annexed, the Report from the Board of Enquiry to the King. Copied from "the Proceedings on the Enquiry, by John Joſeph Stockdale." Illuſtrated with Military Plans.* 8vo. 41 pp. 4s. Stockdale, Jun. 1809.

This ſmall tract refers to the "Proceedings of the Board of Enquiry," a larger publication by the ſame editor, from which it is extracted. The Plans which it contains are theſe: 1. A general Plan of the Operations of the Armies. 2. Ditto, taken on the Scenes of Action. 3. Attack on Zambuiera. 4. Battle of Vimiera. 5. Ditto, taken on the Field. Theſe are intereſting documents; and, ſo far as it goes, this publication may be recommended.

POLITICS.

ART. 26. *Political, Commercial, and Statistical Sketches of the Spanish Empire in both Indies; Reflections on the Policy proper for Great Britain at the present Crisis; and a View of the Political Question between Spain and the United States respecting Louisiana and the Floridas, with the Claims of Great Britain as founded on Treaty to the Commercial Navigation of the River Mississippi, &c. &c. &c.* 8vo. 156 pp. 4s. 6d. Tipper. 1809.

Much political and commercial information is contained in this tract; but it is not digested with that regularity and method which would enable us to give a complete or satisfactory analysis of its contents. We can only state a few of the principal opinions maintained, and plans suggested by this author.

Adverting, in the outset of his work, to the contest in Spain, he, very properly, exhorts us not to look at the gloomy side of the question alone, or to dread the success of the Tyrant, so far as respects ourselves: for that "even the total subjugation of Spain would not place England in a worse situation than she was before this nefarious usurpation, and may itself be productive of much positive good to the Spanish American Colonies." To illustrate this last position is the author's avowed object; though he sometimes almost loses sight of it, amidst minute details and frequent digressions.

The impolicy of Bonaparte's attempt on Spain (which to all essential purposes, was already little more than a province of France) is pointedly remarked. "Should Spain," (says the author), "yet succeed in driving his rapacious herd of plunderers from her plains and cities, his sun will then pass its meridian, and may perhaps soon set for ever.—Should he succeed in placing his brother on the throne of Spain and the Indies, what then will he have acquired? what but the possession of Spain, which he virtually possessed before—a country deluged with the blood of its best citizens, and with its remaining population bitterly cursing the *blessings* of French fraternity. But of her colonies;—it is to be hoped that the policy and the protection of Britain will for ever cut him off from all future participation in their resources." "Britain," he adds, "will have lost nothing that she possessed before his usurpation."

The author then gives it as his opinion, that "whatever may be the future connexion between Great Britain and Spanish America, it is from commerce that the greatest benefits are to be derived; yet we are not to expect any very rapid benefits in the first stages of our commercial intercourse." But he thinks a reciprocal commerce will be the best means of improving the state

ſtate of thoſe colonies, which he conſiders as "yet in their infancy, and likely, if left to themſelves, to be long before they riſe high in the ſcale of nations." "Any direct meaſures, towards the improvement of thoſe colonies on our part, would" (he properly obſerves) "even if practicable, be injudicious: the only ſtimulus which we can fairly apply, being that of a reciprocal commerce.

He proceeds to ſhow (what indeed has been generally acknowledged) that the Spaniſh government has hitherto in the management of its colonies, been guided by an erroneous policy.

Various other obſervations relating to Spaniſh America, and alſo to the claims of Great Britain to the navigation of the river Miſſiſſippi, occur in the courſe of this work; but, as it is impoſſible to compriſe them within our limits, we will extract a paſſage near the concluſion, which will ſhow the principal object of the author.

"Here then our policy is ſhort and ſimple; to aid, but not to direct, her operations at home, both civil and military, and to protect her colonies againſt the intruſion of French troops, which Bonaparte will undoubtedly endeavour to ſend, in ſupport of the emiſſaries, who have already been very active in all the ſettlements. Should ſhe, however, be unable to reſiſt the tyranny of France, our objects moſt certainly will then be to provide for the ſecurity of the Cadiz and Carthagena ſquadrons, to deſtroy that in Ferrol, and to give all the aſſiſtance in our power to all claſſes who will prefer expatriation to ſlavery. Some of her brave troops will garriſon Majorca, Minorca, and Ivica; and we might with great facility embark a ſufficient number of them to defend Sicily againſt any attempts of King Joachim: in Europe, this is all we can do; in Africa we muſt protect them in the occupation of Ceuta, unleſs it ſhould be better policy to reſtore it to the Emperor of Morocco; at all events, it muſt be kept out of the hands of France.

"With reſpect to her colonies, in ſuch a caſe, the difficulties may perhaps be greater; the coloniſts have now certainly a ſtimulus to *independence*, though not to *revolt*, for there is amongſt them a ſpirit of loyalty; yet they have once more than juſtified that remark of Adam Smith, 'that even the violent and arbitrary government of Spain has, upon many occaſions, been obliged to recal or ſoften the orders which had been given for the government of her colonies, for fear of a general inſurrection.' Should they, in any caſe declare themſelves independent, the great extent of territory will operate againſt any general aſſociation; yet, although the different provinces may be both geographically and politically ſeparated, they muſt ſtill be joined in bonds of friendſhip, as their mutual commerce is almoſt abſolutely neceſſary for their mutual convenience and ſupport.

"To them muſt we then extend our maritime protection; but in no

no caſe ought we to interfere with their internal regulations, unleſs where our aſſiſtance is ſpecifically demanded; the troops of Old Spain, which would emigrate to America, will undoubtedly be ſufficient for every purpoſe of internal defence. We have already hinted at the prudent policy of our forming ſettlements on the Spaniſh American frontiers, not only for colonial advantage, but alſo to pre-occupy them againſt France, Ruſſia, and the United States; it is true that, by *treaty*, this is at preſent impoſſible; the ſubjugation of Old Spain would however do away the letter of the agreement, whilſt acting up to its ſpirit could not be detrimental to any particular province, and could not therefore give offence to the general intereſt." P. 152.

ART. 27. *Remarks on the Dangers which threaten the Eſtabliſhed Religion, and on the Means of averting them: In a Letter to the Right Hon. Spencer Perceval, M. P. Chancellor of his Majeſty's Exchequer. By Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire.* 8vo. 98 pp. Hatchard.

The dangers here ſtated, are only ſuch as ariſe from the gradual ſeduction of members from the Church, and the means propoſed for counteracting them are of the moſt moderate and temperate kinds. At the ſame time, ſome of them would be thought to require a good deal of conſideration before they were put in force. Such, for inſtance, as aſſembling the Convocation to deliberate on certain regulations, &c.

Since this tract was publiſhed, the author, whom we have often praiſed for his judicious and valuable publications, has been elected Maſter of Sidney College, Cambridge, and has been appointed to preach the Warburtonian Lecture at Lincoln's-Inn.

As this publication treats of the Church, chiefly as to its alliance with the State, we have thought it right to place it under politics.

ART. 28. *Strictures on the preſent Government, Civil, Military, and Political, of the Britiſh Poſſeſſions in India: including a View of the recent Tranſactions in that Country, which have tended to alienate the Affections of the Natives. In a Letter from an Officer reſident on the Spot, to his Friend in England.* 8vo. 124 pp. Hatchard. 1808.

Whether the repreſentations contained in the Letter before us be perfectly accurate or not, we cannot take upon ourſelves to determine; but the great importance of the ſubject, the apparent acquaintance of the writer with the country and matters of which he treats, the ſtriking remarks with which the work abounds, and the air of impartiality which accompanies them, claim, we conceive, the attention both of government, and more eſpecially

of all perſons concerned in the management of our poſſeſſions in India.

The importance of thoſe poſſeſſions (which, he thinks, has not been duly eſtimated) is ſtrongly impreſſed by this author. This we ſhould have deemed unneceſſary, but that the abuſes and miſgovernment here detailed, if fairly repreſented, can only have prevailed through the moſt unaccountable inattention, for a ſeries of years, in the leading politicians of this country.

The author begins by ſtating the conſtitution of the ſupreme council of Madras, (to which ſettlement his remarks are chiefly applied;) and we think he points out ſeveral circumſtances, in the appointment and powers of its members, tending to foſter a ſpirit of intrigue, and produce diſſentions injurious to the public intereſt; but his ſtatement of the qualifications deemed neceſſary for a commander in chief, cannot but appear ſomewhat ludicrous, although he proteſts againſt ſuch an application of the paſſages. We admit, however, that ſome inſtances have occurred to juſtify, in a certain degree, this repreſentation. The jealouſy ſtill excited between the king's and company's military officers, is another ſubject of the author's reprehenſion; though it might now, we ſhould ſuppoſe, be eaſily prevented, ſince the original and chief cauſes for it no longer ſubſiſt.

The knaviſh practices of the dubaſhes, (or money-lenders) and the opportunities given to them of acquiring immenſe wealth and influence, are the next topic of animadverſion, and certainly call for enquiry and regulation. Many obſervations on the prejudices and conduct of the king's officers, are alſo worthy of the attention of gentlemen bred in that ſervice, and employed in India. It appears too much their cuſtom to deſpiſe the native ſoldiers under their command, and to violate their religious prejudices. This brings the writer to the cauſes of the late unfortunate mutiny at Vellore: and undoubtedly, if his ſtatements are not groſs exaggerations, much injudicious, if not tyrannical and abſurd, conduct had diſgraced the management of the army previouſly to that lamentable event. We do not wiſh, however, to dwell upon this unpleaſant ſubject, on which we do not pretend to judge; not having heard, except in very general terms, the defence ſet up for the commander in chief, and the government. This author objects, *apparently* on ſtrong grounds, to the mode of enquiry purſued for aſcertaining the cauſes of the mutiny. The treatment of the unfortunate princes of Myſore, in conſequence of a ſuſpicion, (which the author deems wholly unfounded) is alſo repreſented by him as cruel in the extreme.

Many other important reflections, reſpecting the manners and cuſtoms of the natives of India, and the management of our important poſſeſſions in that quarter, occur in this work; which, whether perfectly accurate or not in all its repreſentations, ſhows

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an extent of information, and an ability that entitle it to serious consideration.

BIOGRAPHY.

ART. 29. *The History of Charles XII. King of Sweden. By M. de Voltaire. To which are prefixed Anecdotes of Peter the Great, &c. &c. Translated from the French, by John Joseph Stockdale. Dedicated to the Most Noble the Marquis Wellesley, late Governor-General of India.* 8vo. 483 pp. 10s. 6d. J. J. Stockdale. 1807.

Voltaire's Life of Charles XII. is one of those parts of his works which will always be read. One merit of the present translation appears to be, that it is made from the best edition of the original, which the editor has also reprinted. The style of the translation is unaffected, but we have not an opportunity of comparing it with the others that have preceded. The anecdotes of Peter the Great form an useful illustration of the work. Mr. Stockdale, who appears in the double capacity of editor and translator, has printed also an edition in royal octavo, for those who are partial to splendid books, and a cheap one in duodecimo for the use of schools.

CLASSICS.

ART. 30. *Excerpta ex variis Romanis Poetis qui in Scholis rarius leguntur, notulis illustrata, quas collegit in studiosæ Juventutis usum Johannes Rogers Pitman, A. B.* 12mo. 426 pp. 6s. Rivington and Hatchard. 1808.

As a school book this has many merits. It contains extracts from authors not usually read at schools, and the passages are selected with taste and judgment. The appendix contains a brief account of each author, with opinions on his style, and references to editions and versions: to which are subjoined short notes, in explanation of the passages introduced. The authors are Lucretius, Catullus, Propertius, Tibullus, Persius, Seneca, Lucan, Valerius Flaccus, S. Italicus, Statius, Martial, Juvenal, Ausonius, Claudian. The editor's own Latin style wants that idiomatic ease which longer care and practice will bring. Otherwise, his labours are very commendable.

DIVINITY.

ART. 31. *A Sermon preached in the Cathedral Church of St. Paul, London, on Thurſday, June* 16, 1808; *being the Time of the Yearly Meeting of the Children educated in the Charity-Schools, in and about the Cities of London and Weſtminſter. By the very Reverend John Chappel Woodhouſe, D. D. Dean of Lichfield. Publiſhed at the Requeſt of the Society for Promoting Chriſtian Knowledge, and the Truſtees of the ſeveral Schools. To which is annexed an Account of the Society for Promoting Chriſtian Knowledge.* 4to. Rivingtons. 1808.

"Freely ye have received, freely give." From this exhortation of our Saviour to his Apoſtles, on giving them their commiſſion to preach the Goſpel, the Dean of Lichfield enforces the general duty of communicating freely that divine knowledge which is ſo freely beſtowed upon ourſelves. Among the means of diffuſing this bleſſing, that of founding and ſupporting charity-ſchools is of courſe particularly noticed, as being eſpeciallly applicable to the occaſion of this diſcourſe. After ſome general enforcement of this duty, and pointing out its connection with the objects of the *Society for Promoting Chriſtian Knowledge*, the Dean proceeds to recommend the method of teaching firſt ſuggeſted and tried by Dr. Bell in the ſchool at Madras, and ſince adopted in many places here, by which the learners are alſo employed as teachers; thereby the more effectually improving themſelves, and preventing the neceſſity of an expenſive eſtabliſhment of teachers, even in very numerous ſchools. The advantage of this method reſts not, as the Dean obſerves, on theory, but has been brought to the full teſt of experience; and may be ſeen and examined in ſome of the larger ſchools, whoſe children were then aſſembled in the church. He particularly ſpecifies thoſe at Lambeth, and in Whitechapel. He allows that frequent viſitation and ſuperintendence are neceſſary to give effect to this plan, but, with that aſſiſtance, he aſſures his hearers that thouſands of poor children may be inſtructed, "with no greater trouble or expence than were aforetime required to teach hundreds." On this perſuaſion we know that the worthy Dean is acting, with zeal and effect, where his own influence is more eſpecially efficacious, and we doubt not that the beſt effects will reſult from it.

ART. 32. *A Sermon preached on the 8th of February*, 1809, *upon the Day appointed for a General Faſt, at the Pariſh Church of Loughton, in Eſſex. By the Rev. Robert Baynes, LL. B. Curate.* 8vo. 16 pp. 1s. Longman and Co. 1809.

There is ſomething very uncommon in this Sermon; the author, who ſeems to have witneſſed ſuch ſcenes, deſcribes the horrors of a country

a country which is the ſcene of war; deſcribes them with truth, and without exaggeration;—with a degree of truth ſeldom met with, and yet with a ſobriety not leſs commendable. But this is done, not with the fanatical purpoſe of railing againſt all war, (which is about as wiſe as writing a ſatire againſt the plague) but to make his hearers, and the people of this country in general, thankful to God for their exemption from ſuch calamities. His remark applied to the poor is almoſt as novel as it is true. When a deſolating army comes on, whether of friends or enemies, the rich he obſerves can generally eſcape, in carriages or on horſes, and can meet with accommodations at a diſtance:

"But whither are the poor to fly upon ſuch occaſions? they have no money in the funds, no eſtates [or friends] in other parts of the country to reſort to! which, by the way, ſhews how much it is *their intereſt* to aſſiſt in avoiding and repelling ſuch miſeries; to live orderly and peaceably under their appointed rulers; to aid the exertions of government, by ſubmitting with patience, under the hope of better times, to thoſe burthens that are, through neceſſity, laid upon them; and to come cheerfully forward to enter the liſts, as defenders of their country; and ſo endeavour to avert thoſe miſeries of war, of which they themſelves are ſure to ſuſtain ſo large a ſhare."

He adds afterwards; "It is no leſs a true than a common obſervation, that people do not always know when they are well. We are pining and diſcontented, becauſe things are dear, and taxes are burthenſome; and conceive ourſelves to be on the brink of ruin and deſtruction, when, comparatively ſpeaking, our lips have, as yet, ſcarcely ſipped at the brim of the cup of national affliction, whilſt, at the ſame time, every other nation of Europe almoſt have drank deeply the bitter contents; nor are we, provided we ſhew ourſelves a firm, loyal, and united people, likely to have a deeper taſte."

It can hardly be neceſſary to add that we highly approve the ſpirit in which this uſeful diſcourſe is conceived and written.

ART. 33. *A Diſcourſe on the Being, or Exiſtence of God, as diſcoverable by natural, unprejudiced Reaſon; intended as a popular Antidote againſt the pernicious Influence of Modern Infidelity. By the Rev. Chriſtopher Hodgſon, LL.B. Rector of Marholm, Northamptonſhire, and formerly of Pembroke-Hall, Cambridge.* 8vo. 23 pp. 1s. 6d. Rivingtons, &c. 1809.

"The following diſcourſe," ſays the author, "is to be regarded rather as a compilation, than as an entire original compoſition: for it contains ſelect arguments of certain eminent moral Philoſophers and divines, whoſe enlightened virtuous minds were intent more to diſcover and diſſeminate *truth*, than to gratify their vanity, and unſettle the world with novel parodoxes; which,

by being introduced into religion, morals, and politics, have produced the moſt extended and tremendous effects."

The authorities referred to in the margin are chiefly Locke, Paley and Beattie; the arguments are certainly as clear as the nature of the ſubject will admit, and by thoſe who are accuſtomed to *think* will be readily acknowledged for truth. But we fear that, in moſt congregations, there will be found a majority of perſons, whoſe habits of mind do not enable them to comprehend any abſtract arguments whatſoever. Such perſons, however, very happily, have hardly ever that diſtempered vanity of knowledge, which leads men to doubt concerning the exiſtence of a God.

ART. 34. *Great-Britain: A Sermon preached in the Cathedral Church of Saint Mary, in Lincoln, on the 8th of February, 1809, (being the Day appointed for a General Faſt:) By the Rev. William Hett, M.A. Prebendary of the Church of Lincoln.* 8vo. 23 pp. 1s. 6d. Lincoln, Brooke. London, Scatcherd, &c. 1809.

A plain, practical, and eminently uſeful and well-timed diſcourſe, on Luke XIII. 1, 2; addreſſed "to the huſbandman, honeſt and laborious; the manufacturer, ingenious and diligent; the merchant, liberal and enterpriſing; the Chriſtian, ſerious and devout; natives of the ſoil, and foſtered by the government, of Great-Britain." P. 3.

The ſingular advantages, which we of this nation have long poſſeſſed, are ſtated to be the following. "I. An excellent form and conſtitution of civil government. II. An improved and ſtill improving courſe of agriculture, manufactures, and commerce. III. A pure ſyſtem of Chriſtianity, and a very high degree of religious information." P. 11.

On each of theſe topics, we find juſt and uſeful remarks; and the preacher properly aſſures his hearers, that his view is, "to remind both you and myſelf of our religious obligations: that we may, in compliance with the intentions of this day of humiliation and prayer, call our ways to remembrance, repent of whatever we have done amiſs; and by the aſſiſtance of God's Holy Spirit walk hereafter in newneſs of life."

ART. 35. *A Sermon on the New Year, preached in the Pariſh Church of Goſberton, (near Boſton) on Sunday, January the 8th, 1809. By the Rev. John Calthorp, M.A.* 8vo. 14 pp. Boſton, Hellaby.

An animated addreſs, preſented by a young miniſter to his pariſhioners. If his ſervices ſhall be long continued to them, it may well be hoped, from this ſpecimen, that his attention to their ſpiritual welfare will produce very happy effects.

ART.

ART. 36. *Natural Theology; or a Demonstration of the Being and Attributes of God from his Works of Creation; arranged in a popular Way for Youth. By William Enfield, M. A. Author of Elements of Natural Philosophy, Pronouncing Dictionary of the English Language, &c. &c.* 12mo. 172 pp. 2s. 6d. Tegg. 1808.

The minds of children are capable of receiving strong impressions, at a very early period, of the power, wisdom, and goodness of God, by having their attention directed to the visible works of Creation: and impressions so made are not likely ever to be effaced. For these reasons we highly approve of the design of furnishing them with a Natural Theology, which seems in this little work to be performed with elegance as well as judgment. Each chapter is illustrated by a wood-cut, which are in general very neatly executed.

MISCELLANIES.

ART. 37. *Thoughts on the present Condition of the Stage, and upon the Construction of a new Theatre.* 8vo. Clarke. 1808.

This author, who is said to be a noble one, makes some judicious remarks upon the present, or rather the late structure of our theatres, which, and we agree with him in opinion, are represented as being very ill calculated to satisfy either the eye or the ear. He animadverts also with becoming severity on the atrocious scenes of profligacy which disgrace our theatres and corrupt our youth. Indeed we think they afford a proper subject for the attention of the Society for the Suppression of Vice, who might use the arm of magistracy, at least to confine to one place, that pollution which is now seen every where. The author also gives his opinion on the importance of providing some effectual means of retreat from the theatres in case of the sudden alarm and accident of fire. How far his suggestions are practicable, we do not pretend to determine, but what he alledges is well deserving of serious consideration and respect.

ART. 38. *Letters from a Portugueſe Nun to an Officer in the French Army. Translated by W. R. Bowles, Esq.* 12mo. 125 pp. 4s. Oddy. 1808.

These letters, originally published in French, in 1682, were last republished at Paris, in 1806; which perhaps has drawn the attention of our countryman to them. They are considered as genuine letters, except indeed that the originals were in the Portugueze language, and are not supposed now to exist. They have always been admired, as containing the most natural and

affecting expreſſion of the paſſion of love. They were addreſſed to M. Chamilly, then an inferior officer in that French army, which went to Portugal with Mareſchal Schomberg, but afterwards raiſed to the rank of Mareſchal of France, for his diſtinguiſhed ſervices at Grave. He had the vanity to let the letters be ſeen, and employed Subligny, a lawyer, and a minor author, to tranſlate them into French; after which, it is probable that the originals were deſtroyed; ſince no knowledge of the real writer has ever been traced. She was probably not a nun, but a canoneſs, as ſhe ſpeaks often of mixing in the world.

The letters are twelve in number, though ſome editions have contained more and ſome leſs; beſides ſome fooliſh anſwers, evidently counterfeit. This tranſlation contains only the twelve, and therefore was probably made from the laſt Paris edition, which properly rejected all others. They were verſified by Dorat, of whoſe performance Mr. B. ſpeaks well, but the French critics with the moſt ſovereign contempt. The letters moſt admired are the fifth and twelfth, in the former of which the fair writer juſtifies herſelf from a ſuſpicion of infidelity; and in the latter, having found herſelf forſaken by her lover, ſhe bids him an eternal farewell, with dignity and mildneſs; but yet in a ſtyle which proves her paſſion to be rather repreſſed than ſubdued. The tranſlation is well written.

ART. 39. *Petit Tableau, ou Elément de la Conſtitution, des lois, du Gouvernement &c. du Royaume uni de la Grande-Bretagne et d'Irlande. Mis a portée des jeunes Gens, avec l'Explication des Mots les plus difficiles en Anglois, au bas de chaque Page. Par N. Wanochſtrot, Docteur en Droit. Auteur de pluſieurs autres ouvrages relatifs à l'Inſtruction de la Jeuneſſe.* 12mo. 248 pp. 4s. 6d. bound. Vernor and Hood. 1808.

That young perſons ſhould be able to learn the conſtitution of their own country, in the language of another, will be thought by many parents an advantageous union of objects. Mr. Wanochſtrot is creditably known as a writer of inſtructive books, and his ſoundneſs in political matters is ſufficiently atteſted to us by his thanks paid to a learned juge de paix, &c., in his neighbourhood, "de l'intérêt, et des peines infinies qu'il a bien voulu prendre pour le ſuccés de cet ouvrage." A work on the Britiſh Conſtitution, thus corrected and improved, muſt be well deſerving of attention.

ART. 40. *A Hiſtory of France from the Commencement of Clovis, in 481, to the Peace of Campo Formio, in October 1797, after the Manner of the Hiſtory of England, in a Series of Letters from a Nobleman*

a Nobleman to his Son. 12mo. 5s. 6d. Darton and Harvey. 1808.

A great many very uſeful books for the edification and inſtruction of young perſons have proceeded from the preſs of theſe publiſhers, and this ſeems to be one which in its way will be as ſerviceable as any that have preceded. It contains in a ſmall compaſs, and at a moderate expence, a prodigious deal of matter; and as far as a ſlight ſurvey has enabled us to decide, the work is performed with due attention to chronological conſiſtency, with accuracy and with ſpirit.

ART. 41. *The Oriental Voyager; or deſcriptive Sketches and curſory Remarks on a Voyage to India and China in his Majeſty's Ship Caroline, performed in the Years* 1803, 4, 5, 6. *Interſperſed with Extracts from the beſt modern Voyages and Travels. By J. Johnſon, Eſq. Surgeon in the Royal Navy.* 8vo. Price 10s. 6d. Aſperne. 1808.

This is a very entertaining, intereſting, and uſeful volume, which we accordingly recommend to every young traveller on his firſt viſit to the Indies. It is accompanied by a neat and correct chart, and exhibits a topographical account of moſt of the principal places touched at by the Eaſt-India or China ſhips. The extracts from other voyagers are in general well choſen, and judiciouſly introduced; and we have not often met with a book, which, profeſſing ſo little, contains ſo much important information; that is to ſay, important to its immediate object.

ART. 42. *Eſſays and Tales, moral, literary, and philoſophical. By M. Engel, Author of Eſſays on Aramatic Geſture. From the original German. By Thomas Horne.* 12mo. 336 pp. 6s. Coxhead. 1808.

The name of Engel is new to the generality of Engliſh readers. From the ſpecimens here given, we ſhould conſider him as a writer of ingenuity and good principles; but not to be ranked with the higher orders of genius. The firſt Eſſay, called "Fragments of a Journey to Mount Ætna," is much too florid for our taſte, particularly where the author talks of "a kiſs which time raviſhes by ſtealth from eternity," p. 25. Mr. Engel gives a moral and ſentimental turn to the whole journey. The moſt important pieces appear to be the "Diſſertation on Death," p. 110; and "the Hawk," p. 297. In both of theſe the author undertakes to prove, and purſues his point with great ingenuity, that "every innovation in our mundane ſyſtem would be a tremendous evil," p. 152; reconciling us in the firſt to the neceſſity of death, and in the latter to that ſyſtem of providential contrivance by which animals prey upon each other. Some of the

the other Eſſays are very inferior, and ſome appear even trifling. They are fifteen in number.

Mr. Horne is already known as a ſucceſsful tranſlator from Schiller* and Goëde. Public curioſity will probably receive with ſatisfaction theſe ſmall ſpecimens of a writer not known before among us.

ART. 43. *Encyclopedia for Youth; or an Abridgment of all the Sciences, for the Uſe of Schools. Tranſlated from the French, arranged and compiled, by John Joſeph Stockdale. Illuſtrated with eleven Plates. Second Edition.* 8vo. 446 pp. 10s. 6d. J. J. Stockdale. 1807.

The French original of this work has never come to our hands. It is anonymous; and of courſe not profound, from the vaſt variety of topics it embraces. It may ſerve, however, to give young perſons a taſte of various knowledge. The moſt uſeful part appears to be the Sketch of Hiſtory, ſacred and profane; the leaſt valuable that of Natural Hiſtory, in this country at leaſt, becauſe it follows an unknown and unapproved French ſyſtem, and often gives French names, which want explanation. The whole is in the form of queſtion and anſwer. By the rapid ſale of the firſt edition, it ſeems to have been thought deſirable, and we are happy to encourage any literary efforts in a profeſſional publiſher. This was the firſt attempt of Mr. S. in tranſlation, and affords a laudable proof of induſtry, and information.

ART. 44. *The Cutter; in Five Lectures upon the Art and Practice of cutting Friends, Acquaintances, and Relations.* 12mo. 104 pp. 8s. With ſix Plates. Carpenter. 1808.

A greater contraſt cannot eaſily ſubſiſt, than between the perfect inſipidity of theſe Lectures, and the ſpirit and character of the engravings by which they are accompanied. Theſe plates are the work of that very able artiſt Atkinſon, to whom the public was indebted for the admirable ſet of ſcenes taken from the "Miſeries of Human Life;" and the preſent ſketches are very ſimilar in merit to thoſe. The literary part of the work is mere nonſenſe; ſometimes very pedántic, often very pert, and always very ſtupid. We ſhould conceive that the ſketches were firſt drawn, and then the book patched up as a vehicle for them. The abſtract idea of *a cutter*, in the print facing the title, is incompa-rable.

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* See Brit. Crit. vol. xxx. p. 457, and xxxii. p. 86.

MONTHLY

MONTHLY LIST OF PUBLICATIONS.

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LITERARY INTELLIGENCE.

Lord Valentia's Work is completed, and will be ready for delivery in the beginning of June.

The *Biſhop of Durham* has reprinted his excellent Tract on the *Romiſh Doctrine of the Euchariſt*, reviewed in our laſt number.

Mr. Todd's ſecond Edition of *Milton* has been preſented to his Majeſty, and will be publiſhed in a few days.

Dr. Charles Burney's Abridgment of Pearſon on the Creed is very nearly finiſhed.

We

We hear of a Work to be called *Porſoniana*, to which the various friends of the Profeſſor intend to contribute ſuch materials as they may happen to poſſeſs.

The firſt volume in quarto, and the two firſt in octavo, of the *Rev. S. Butler's* Edition of *Æſchylus* will appear next month, and the remainder will follow at intervals of about eighteen months. The preface muſt of courſe be poſtponed till the concluſion of the work; but every neceſſary explanation will be given.

The Rev. Ed. Valpy, author of *Elegantiæ Latinæ*, is preparing a new Edition of that very ſcarce and uſeful work, *Robertſon's Phraſe Book*, with alterations and improvements.

A ſecond Edition of *Mr. Curwen's Farming Eſſays* is in the preſs, and may be expected very ſpeedily.

A new Edition of Mr. *Farrer's Sermons on the Parables*, recompoſed, and compriſed in one volume, will be publiſhed in a few days.

An Elementary Treatiſe on Geology, by Mr. *De Luc*, tranſlated from the French Original, by the Rev. *H. De la Fite*, will appear in the courſe of the preſent Month.

ERRATA.

In the review of the Works on Oſſian, accident having prevented the accurate correction of thoſe articles, the reader is requeſted to read *paſſim*.

For *Cathlode*, *Cathloda*.
Belcluthe, *Balclutha*.
Sore's land, *Sara's* land.
Locklin, *Lochlin*.
Cown, the ſon of Dargo, *Con*, &c.
Riede and *Dalriedan*, *Riada* and *Dalriadan*.
Dalreudins, *Dalreudini*.

Page 176, line 9, for *at* read *of*.
266, 20, *or* *on*.
269, 24, *Hepmore* read *Hovemore*.
275, 7, *Britiſh* read *Pictiſh*.
277, 34, *Cena* read *Cana*.
42, *Sea* read *Seu*.

There are in the ſame article one or two other errors of the preſs, which the context will enable the reader to correct.

In our laſt number, Art. 21, p. 412, a line has been omitted at the preſs. In the fifth line of the critique, after "to our apprehenſion," inſert, "a good, though rather too conciſe an abſtract."